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Move up and move in

by SHERWOOD E. WIRT*

Malcolm Muggeridge, a British journalist whose best-known attributes are a ready wit and an acid tongue, has blown up a storm in the world of letters by (if I may borrow his term) rediscovering Jesus Christ. Perhaps as an evangelical from across the water I do not share all his views of Scripture, but there is something about the way he writes about our Lord that turns the stony heart of this reporter not to butter exactly, but let's say to warm lava. Muggeridge is a sometime editor of *Punch*, sometime chancellor of Edinburgh University, and a darling of BBC television. Now he is shaking the caps off the teeth of the media people, forcing them to take a fresh look at the claims of one who said he was the Light and Savior of the world.

I single out Muggeridge, but why did I not mention David Wilkerson, whose best-selling *Cross and the Switchblade* has sold hundreds of thousands of copies in Britain? Why not Billy Graham, who conducts evangelistic Crusades, circulates Gospel films, and publishes a magazine in Britain? Because to Wilkerson and Graham literature is only one more channel for getting out their evangelistic message, one more artillery emplacement to capture and equip and operate with the Gospel gun. But to you and me and Muggeridge, the printed words is our very life. It is what a rod is to a fisherman, a tractor to a farmer, a stove to a housewife. Malcolm Muggeridge is not only what we are, he is what we can

* Dr. Sherwood E. Wirt, editor of *Decision* published by the Billy Graham Evangelistic Association, is also president of the Evangelical Press Association. This address, delivered at EPA's 22nd annual convention in Washington, D.C., was later published by *Christianity Today* and is released now for syndication.

be, and by the empowering of God's Spirit what we shall be. He is an acknowledged master of the English tongue, so that tangling with him becomes a perilous business.

I quote:

"One of the few sensible observations (at Uppsala) came from the Russian Orthodox Metropolitan Nicodim. 'How,' he asked, 'can there be a dialogue of Christians and Marxists when between them there is an insuperable abyss, and when the basic beliefs of the one are denied by the other?' This prelate, I reflected, 'has to deal with the most brutally tyrannical and materialistic regime the world has yet known, unlike these soft, confused upholders of the Protestant Establishment drivelling away their lives in pursuit of a phantom kingdom of heaven on earth.'"

His gift for analysis and expression is such that he is able to bend and mold the thinking of thousands if not millions of people. Because he is such a persuasive writer, his new love for the Lord has encouraged believers and given hope to seekers. He is making the kind of impact, in short, that I believe God is expecting of every writing man and woman who places his talent on the sacred altar.

A number of years ago I got the feeling that while God wanted to encourage me, he did not seriously want me to try to imitate Billy Graham. About the same time, it appeared that somebody was taking the cover off my typewriter; that somebody was putting wings on the carriage knobs and saying in effect, "Lower your flaps and take off!" Now along comes Muggeridge to illustrate my conviction that there is no limit to the outreach, influence or effectiveness of the Christian journalist who is prepared to train himself

and to make himself available as a servant of God's Word. We should never forget for a day that it was a journalist, Karl Marx, who changed the face of the world while sitting in a chair in the British Museum — writing.

Today I believe God is calling his editors, who are working on publications that he himself has brought into being, to move up and move in. He is saying in effect, "This is your hour. The media are yours. Your copy will appear before kings and governors for my sake. For the present you are being given an unprecedented opportunity to sow the seed of the Gospel so it will multiply around the world."

We should move into positions of spiritual, intellectual and cultural leadership in the world, and become chaplains to the reading public. No one else is in the field, unless you wish to bring in the horoscope writers. A new brand of humanism is in process of capturing both the Catholic and the liberal Protestant press. The interest of these, our separated brother-journalists, in the things of the Bible and of God is dwindling issue by issue, thereby keeping pace with their shrinking circulation. Let's continue to ship our young God-fearing missionaries up the Orinoco but let's also be catapulting them into the mass media. They should be infiltrating the field of communications, taking over posts of leadership, moving up and moving in — not by craftiness but by craft; not by supernatural intervention so much as by the fact that they are the best in the business.

Remember that the TV commentators (to take one branch of the media) are actively helping America to make up its mind. These journalists have become the national interpreters of our day. Television has not yet developed its own experts, its own schools of communication, its own training programs. It is still leaning on

individual journalists who can discern the signs of the times. They are being sought out and presented to millions of viewers. In the increasing chaos of our exploding society, think of the need for wisdom, for profundity, for depth of analysis. Think of the need for a Christian understanding of men and events, for a Biblical point of view that nails sin for what it is, and points to a solution that draws on all the resources of the universe.

Is all this too much to expect? Is there anywhere in the journalistic field an evangelical capable of such an assignment? I say there are a lot of people who are capable of being capable of such a role. There are a lot of mute Muggeridges around who could do a better job than our English friend is doing, if they had the opportunity — and the preparation.

Now, that you might see the task more clearly, I will set before you two men who apotheosize the goals we seek. The first is the Renaissance Man. In seeking to envision the person whom the media of the '70s most admire and seek to emulate, I keep coming back to the Renaissance Man. He is the man not of encyclopedic knowledge so much as encyclopedic interest. He is the connoisseur, even the dilettante. He is the William Buckley type who seems comfortably at home in any field of human inquiry, the George Plimpton type who is game for anything. The Renaissance Man is the man of wide-ranging interest, of polish, of sophistication, of manners, of taste, of humor. He makes strong points in a gentle, telling manner. He is civilized; he does not "lose his cool." He knows his history, his languages, his poets, his scientists, his sports. He is one of the beautiful people, cultured, cultivated, educated, charming.

By way of contrast, I would oppose to him the Reformation Man. This man comes as it were from the same period of history, but he is different. The Reformation Man is a man of God's book. He is a man of unrelenting purpose and moral passion, a man with the gleam of eternity in his eye. He is a buttonholer for Christ. He is looking for revival in the

church. His aim is not to go forward so much as to go back — back to the first century, back to the time when God revealed himself in the spoken Word. The Reformation Man is not a man of pleasantries but a man of action. He is God's prophet. He proclaims the Gospel of Jesus Christ, the glad tidings of great joy. He also pierces men's consciences, warns men of hell and judgment, and bids them repent and be saved. To him the mass media is a tool provided by God, to be used while there is time before the end, by the Holy Spirit, to draw men into the Kingdom.

Both of these streams entered our civilization about the same time, in the fifteenth and sixteenth centuries; and as historians have pointed out, our modern society has witnessed almost the complete triumph of the Renaissance over the Reformation. My feeling is that as Christian journalists of the '70s we should seek to combine the Renaissance Man and the Reformation Man. We cannot do without the one or the other. The Renaissance Man today identifies with his hearers but has nothing to proclaim to them; the Reformation Man has the proclamation but so often cannot identify with the people he wants to reach.

As an illustration of this combination, consider the Apostle Paul. As Renaissance Man he quoted the Greek poets Epimenides and Menander; as Reformation Man Paul quoted Isaiah and Moses and David. Paul told the people of Philippi, "I am become all things to all men, so that by all means I might save some." That is the Renaissance Man speaking. But to the people of Corinth he said, "I determined to know nothing among you save Jesus Christ and him crucified." That is the Reformation Man speaking.

A less successful but instructive example of the combined Renaissance and Reformation Man was the Swiss Reformer, Ulrich Zwingli, a contemporary of Luther. Although a priest, this man was a genuine humanist and a friend of Erasmus. He became a Christian and a Reformer by reading the newly edited Greek New Testament. Zwingli was a good thinker and writer, a natural leader, and the most attractive of all the Reformation figures. Because of his command of Scripture he became the most important man in the canton of Zurich and was able to break the papal yoke. But he hurt his witness at three significant points. (1) His Renaissance sex pattern got him in trouble. (2) His Reformation zeal caused him to go along with the persecution of the Anabaptists. (3) He fell into the trap of Christian activism, the same trap that is now ensnaring such theologians as Richard Shaull and Harvey Cox. I mean the activism that takes a man from his first love, puts him on a white horse, and convinces him that he is the savior of the people. Zwingli moved from evangelistic activity to social activity to political activity to military activity, and ended his life on the battlefield.

Why do we need to be Renaissance Men? Because we have fallen into a cultural and spiritual morass in the Western world. One does not need to read Mailer or Nabokov or Jacqueline Susann to discover that. In journalism the gap that is yawning between the American news media and the "silent majority" is more than a disparity between leftist intellec-

If The Church Were Perfect, We Should Have A Desperate Theological Problem: Depravity, Says New Banner Editor

The looks of the Christian Reformed Church

Dr. Lester DeKoster, newly appointed editor of *The Banner*, the weekly publication of the Christian Reformed Church, presented the first of four public lectures dealing with the looks of the Christian Reformed Church.

Placing the role of the Christian Reformed Church in the perspective of the universal church, Dr. DeKoster said, "We are not alone in the world, but have an opportunity to share the work of the universal church in history." The universal church extends through geography from the earth through the heaven, and in time from Adam through eternity.

The *Banner* editor sees the CRC as uniquely gifted for work in this decade through its recognition that God in Christ comes through the written Word. "The power of the church, the power for the church as church is released by the Bible, clearly preached by those ordained to do it. One who downgrades preaching stands out," he stated. "We are part of the body of Christ that moved worlds for 400 years by preaching. God has given special gifts which call for special service, a reaffirmation of the Word preached to a generation that needs it."

Unique are also loyalty of Christian Reformed people to local, regional and denominational causes, to education. "The *Banner* will do all it can to create a relationship of trust between the church and its schools, with room for criticism."

One of the strengths of the church is that it is biblically aware and theologically sensitive at a time most necessary to keep the world from crumbling. Catechism is not the limiting language of the fundamentalist nor the weakly humanistic language of the liberal, but the language of the counsel of God to the person, the congregation, and the community, Mr. DeKoster asserted.

In dealing with the love of Christian Reformed people across the nation for their church, the editor said, "The young will ask, 'Don't you know that the church is full of phonies, its preaching is out of touch, and its liturgy turns us off?' — The far-right will say, 'Don't you know about the Dekker case, that the seminary gets rid of orthodox professors, and that there is disloyalty in the college?' If the church were perfect, we should have a desperate theological problem: depravity."

The first lecture was entitled: "If Thine Eye Be Single: Looking Up." Following lectures dealt with "Remember Now: Looking Back" (September 21), "Inasmuch: Looking Around" (September 28) and "Pressing On: Looking Ahead" (October 5). All lectures were held at the Oakdale Park Christian Reformed Church of Grand Rapids.

(Continued on page 2)



IGLOO GARAGE—A NEW, COOL LOOK—Owned by R. C. Course, of R.R. 2, Hornby, this igloo-type garage is made with a dome designed by Jeremy Jenkins, a Ryerson Polytechnical Institute lecturer.

er. Domed insulated structure is wood with prefabricated sections, bolted into place, then sprayed with plastic foam. It took six men only five hours to put it up.

DISCOVERY II

THE FIRST LECTURE IN A SERIES OF FIVE:

THE INSTITUTIONAL CHURCH IN BIBLICAL PERSPECTIVE

FOR DETAILS SEE DATA CENTRE ON THIS PAGE

DATA CENTRE

- Oct. 22 "Did they or didn't they . . . ?" An open CLAC discussion evening for Toronto and surrounding areas. Willowdale Chr. Ref. Church, 8 p.m.
- Oct. 24 Bazaar at Trinity Chr. School, Burlington, Ont., 3.00 p.m.
- Oct. 24 10:00 a.m. Conference of the Federation of Christian University Students. Music room, Arts Bldg., University of Guelph. Morning — "Shall we join the Revolution?" Afternoon — Seminars: The Christian Revolution. Evening — An exploration in Christian Drama and Music.
- Oct. 28 Jarvis Community Hall: Offering fan it Fryske Stik "De dochters fan 'e baes".
- Oct. 29 Felke Asma. Special Memorial Concert. Collingwood, Ont., Trinity United Church, 8.15 p.m.
- Oct. 30 Hamilton Chr. High School: Offering fan it Fryske Stik: "De dochters fan 'e baes".
- Oct. 31 Felke Asma. Special Memorial Concert. Toronto, St. Paul's Anglican Church, 227 Bloor E., 8.30 p.m.
- Nov. 3 Felke Asma. Special Memorial Concert. Hamilton, Central Presb. Church, Charlton & Caroline Sts., 8.15 p.m.
- Nov. 4 Fryske Joun Strathroy, Ont. Offering fan it blyspul "De dochter fan 'e baes".
- Nov. 6 Woodbridge, Ont. Toronto District Chr. High School. Offering fan it Fryske stik "De dochters fan 'e baes", 8 p.m.
- Nov. 10 Organ Recital by Felke Asma in the Central United Church, 131 - 7th Ave. S.W., Calgary, Alta. at 8.30 p.m.
- Nov. 18 Back to God Hour Rally, St. Catharines, Maranatha Chr. Ref. Church.
- Nov. 19 Back to God Hour Rally, Toronto.
- Nov. 20 Back to God Hour Rally, Hamilton District Chr. High School.

The first meeting of team "A" of the A.A.C.S. DISCOVERY II series "Explorations in Contemporary Living" will be held at 8:00 p.m. in the following communities (speaker for all communities Rev. L. Tamminga on "The Institutional Church in Biblical Perspective").

- Oct. 19 Thunder Bay, Ontario. (See local announcements for locations.)
- Oct. 20 Kildonan Chr. Ref. Church, 225 Sutton Ave., North Kildonan, Man.
- Oct. 21 Lethbridge Chr. Ref. Church, 1807 - 2nd Avenue "A", North Lethbridge, Alta.
- Oct. 22 St. Matthews United Church, (Emmanuel Chr. Ref. Church), Corner of 26A St. and 21st Ave. S.W., Calgary, Alta.
- Oct. 23 Third Chr. Ref. Church, 143rd St. and 107A Ave., Edmonton, Alta.
- Oct. 26 First Chr. Ref. Church of Lacombe, 7 miles west of Lacombe town limits and 3 miles south.
- Oct. 27 Telkwa Chr. Ref. Church, Highway 16 West Telkwa, B.C.
- Oct. 28 Terrace Chr. Ref. Church, Sparks St. and Straume Ave., Terrace, B.C.

The first meeting of team "B" will be held at 8:00 p.m. in the following communities (speaker Dr. James H. Olthuis on "The Institutional Church in Biblical Perspective").

- Oct. 21 Sioux Center, Iowa. (See local announcements for location.)
- Oct. 23 The New Westminster Chr. Ref. Church, Meeting Hall, 8255 - 13th Ave., Burnaby, B.C.
- Oct. 26 Seattle, Washington. (See local announcements for locations.)
- Oct. 27 First Chr. Ref. Church of Victoria, 661 Agnes St. (off Glanford Ave.), Victoria, B.C.
- Oct. 28 Second Chr. Ref. Church, Old Clayburn Road, Abbotsford, B.C.
- Oct. 29 First Chr. Ref. Church of Manhattan, 7 miles south of Manhattan, Montana.

The first meeting of team "C" will be held at 8.00 p.m. in the following communities (speaker Dr. Hendrik Hart on "The Institutional Church in Biblical Perspective").

- Oct. 21 Westboro Baptist Church, Educational Wing, 307 Richmond Road, Ottawa, Ont.
- Oct. 22 First Chr. Ref. Church of Sarnia, 787 Murphy (Corner of Exmouth and Murphy), Sarnia, Ont.
- Oct. 23 Grace Chr. Ref. Church, Grace Ave. and Berry St., Chatham, Ont.
- Oct. 26 Drayton Chr. Ref. Church, Drayton, Ont.
- Oct. 27 First Chr. Ref. Church, Talbot St., London, Ont.
- Oct. 28 The Mount Hamilton Chr. Ref. Church, Upper Wellington St. S., (near Stone Church Rd. E.), Hamilton, Ont.
- Oct. 29 Willowdale Chr. Ref. Church, 70 Hilda Ave., Willowdale, Ont.
- Oct. 30 Calvin Memorial Christian School, 300 Scott St., St. Catharines, Ont.

Move up and move in

(Continued from page 1)

tualism and middle-class conservatism. We are just not being well informed. Many of the journalists, editors, newscasters, commentators, who serve us are cultural nincompoops. They seem to have very little sense of history. They don't know their Toynbee; apparently they are ignorant of the classics. They never quote the Bible. They are evidently monolingualists; there is seldom a reference to any other culture. If they travel, it seems to be from one Hilton bar to another. When they are required to take an editorial stand, there appears to be no point of reference, so they mount their chargers and ride off in all directions.

I say the Christian journalist should be a Renaissance Man who knows more about culture and history and custom than the skeptical reporter alongside him. He should know more about this world even though he doesn't belong to this world and he is looking for a better world. He should know, for example, that what has made the American system of government work, and a hundred others fail, is the arrangement of checks and balances in the Constitution which is based on the doctrine of original sin, as James Madison learned it at the feet of the Reverend John Witherspoon at the College of New Jersey.

He should also know the English language and the writers who have mastered it. Journalism courses are no substitute for a grasp of Geoffrey Chaucer, William Shakespeare, John Milton, John Bunyan, Jonathan Swift, Samuel Johnson, Robert Browning or even Ernest Hemingway. It isn't enough to know our Augustine and our Kierkegaard; we must also be familiar with our Dostoevsky and our Marx.

Now let us look at the Reformation Man, God's man in today's

world. More than anything else, the communications industry needs Christian journalists who are committed to what Dr. John Mackay calls the "majesty of truth." These men should be moving up and moving in, not only to direct religious publications but secular publications as well. Their concept of truth would be formed by him who said, "I am the truth." Their function would be not only to sort out fact from opinion, but fact from rumor, fact from gossip, fact from character assassination. They would be committed to the proposition that truth exists, and that truth is in order to goodness. Popular Marxist doctrine today holds that eternal truth does not exist; that what is true at one point in the history of the party may not be true at another point. Accordingly man's inhumanity to man is not always "wrong." Pilate's philosophy belongs in that category. So does Machiavelli's. So does Xuan Thuy's; and that is the real dialogue problem at the bargaining table in Paris.

The Christian church stands or falls on its belief that the Bible is truth. Scripture does not interest the church because it contains certain antiquarian, or archaeological, or anthropological, or cosmological, or literary aspects that appeal to the modern researcher. It interests the church for one reason only: because God said it was truth. God said that the Old and New Testaments comprised his Word; and since he is author of truth, that makes the Bible true.

But what does the Bible say that is true? It says that man is a sinner and that God can save him for eternity in Jesus Christ. Whether man's sin is transmitted from generation to generation by the genes or the chromosomes or some other medium is not important. The point is that, according to the Bible, man sins. All men sin. The fact that man also does good deeds does not help him

spiritually. An engine that is half good and half bad won't run. A news report that is slanted can't be trusted. The only way to fix the engine is to overhaul it, and the only way to correct the slanted newscast is to stand it alongside the truth.

The Reformation Man in journalism should be the most accurate and dependable person in the business. It was said of the great baseball pitcher Christy Mathewson that if he were in a game and the umpires had a close decision to make, they would ask his opinion even though he was a competitor, because he had such a reputation for honesty. That should be the Reformation Man — eager to find the facts, determined to be fair, quick to acknowledge his mistakes, zealous of the truth. The Reformation journalist should not take advantage of his responsible position to preach doctrine where he is not invited to preach; but that does not mean he cannot defend the Bible; that he cannot express Christian convictions about the great issues of our day; that he cannot help mankind as well as inform; that he cannot in some basic way try to lift the burdens of the people by pointing to the source of relief. God help him if he doesn't! I would expect the Reformation Man in every story he writes to assume that right is better than wrong; faith is better than doubt; courage is better than fear; joy is better than grief; and love is better than hate. I would expect him to circulate encouraging news wherever he finds it, and to avoid sensational and inflammatory treatment of news that is not in the public interest.

In our own religious publications, I would say that as Reformation Men a prime urgent need is to go back to the Bible and start preaching salvation by Grace.

The cross! The new birth! The empty tomb! Forgiveness of sin! The baptism of the Spirit! Justification by faith! Sanctifying power! The priesthood of believ-

ers! Freedom in Christ! These were the great Reformation themes; these are as valid on Mars as on earth, and they will last forever.

The people of the United States and Canada are just waiting for some Christian journalists who will make sense, to move up and move in on the mass media. God has no desire to turn over the communication system to the prince of the power of the air, or to throw all our type into the hell box. He wants able writers and editors who will win their way into places of strategy and influence by the sheer ability of their journalism which they have placed at the disposal of the Holy Spirit.

I need not tell you that something massive and sinister is happening to our world. A movement is afoot to eliminate God from every aspect of our society. As Oswald Hoffman says, it is no time to be fooling around. We had better come up with some answers that make sense. We may not pull the answers out of our pocket, but we know in whose pocket they may be found. Forty-two years ago, when I was a freshman at the University of California, I was told, "Never use the word 'must' in a news story." Since then I have found the one exception to that rule: "You must be born again." That is God's answer, and the only answer that will save this quarrelling planet.

(from Jesus Rediscovered, by Malcolm Muggeridge, © 1969, Doubleday & Company, Inc., Garden City, New York, p. 136.)

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OUR CHRISTIAN SCHOOLS

It is often easier to discuss problems over a cup of coffee than in long letters. This may have been in the mind of Dr. B. Zylstra when he invited us to come to the Institute for Christian Studies in Toronto, to talk about different problems. As our readers know, the Institute for Christian Studies is sponsored by the Association for the Advancement of Christian Scholarship.

One of the problems discussed was the editorial in our August 20 issue. In it we had said, among other things that the new reformational movement — in applying the philosophy of the law spheres — differs on the point of parent-controlled schools, in that it maintains that the school belongs to the community, of the teachers. Not the schoolbuilding but the school curriculum, the whole developing of the child, the entire education is, according to this viewpoint, a responsibility of this community of teachers, who are responsible to God as Christians, but who are not responsible to the parents.

This is what we wrote. From the side of the AACS, however, it was argued that our presentation of their views was a distorted one. If that is true than we could rightly be accused of misinterpretation.

First, let us show on which statements we have based our evaluation. We have before us a "provisional statement" of Messrs. James H. Olthuis and Bernard Zylstra on "Schools in the Christian Community." In it is said on page 9: "... it is our conviction that the school as one envisage it today lies outside of the parents' authority in the home." And further (on page 10): "... parents have the RESPONSIBILITY for the proper education of their children; they execute that responsibility by sending the children to a school, within which educational AUTHORITY is exercised by the team of teachers. From this advantage-point the authority of the parents does not reach into the educational process of the school." (Emphasis theirs). We will print this "provisional statement" in our paper (in two installments) so that our readers can judge for themselves.

From these quotations and from public speeches we had received the idea that the AACS stands for a teachers' controlled school and not for a parents' controlled school. During our conversation Dr. Zylstra stated emphatically, however, that the AACS is not favoring teacher-controlled schools. He is also of the opinion that we should not favor parent-controlled schools. As a matter of fact, he thinks that the Christian schools we now have in Canada and the U.S. are not really parent-controlled schools, since the control of the entire school-project lies with a CHRISTIAN SCHOOL SOCIETY. Such a society has as its voting members both parents and non-parents, in some cases even unmarried individuals and often grandfathers and grandmothers. In other words, the final control over a Christian school lies with a society in which anyone genuinely interested in Christian education can be a member. Such a society elects a board and committees to look after the daily operation and supervises the teaching staff in its execution of educational policy. One does not have to be a parent to become a school board member: that depends upon the talents and time of the particular individual. Christian schools are society-controlled schools.

Dr. Zylstra emphasized that this conception should not be misinterpreted to mean that parents should be separated from the school, or vice versa. What the AACS stands for is the recognition of the peculiar character of the school ('eigen karakter van de school') as a social unit free from domination of other social units. The parents must remain responsible for the religious direction of the school which their children attend. And the parents must have personal contacts with the teachers of their own children, individually or via P.T.A.-organizations.

We gladly pass on this information to our readers. In no wise has it been our intention to misrepresent the views of the AACS. We take thankfully note of Dr. Zylstra's explanation of the stand of the AACS. D.F.

5

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The Trail Beyond Visited

It all happened because some new Christians became concerned and involved. About three years ago J. J. Pott and the writer visited Zitlala, one of our new missions at that time. We had a wonderful time: a number of baptisms, the Lord's Supper, and even a wedding — all in one continuous service. As we were leaving we offered some parting words reminding the people of their responsibility to share their knowledge of Christ with others. Since Zitlala was at the end of the road, we inquired about the trail beyond. We were told that many people, unreached with the Gospel, lived on the trail beyond. We left a supply of New Testaments and the Christians promised to contact the people on the trail beyond.

Much had happened since those Christians became concerned and involved by distributing those first New Testaments. Last August two men walked twelve hours from the village of Talcozatlán to be baptized. One of them, Lucio Narciso, became a student at our Bible Institute (thanks to the generosity of people back home). During Christmas and Easter vacation Lucio and several other students went to Talcozatlán and preached. The result was that after three weeks of concentrated instruction about 29 people requested baptism and desired a visit from a missionary.

A date was set. Rev. Sydney DeWaal, Tom Schemper, three students and the writer left one Friday afternoon. As we left the high altitude of Mexico City, the temperature progressively increased until it became uncomfortably warm. Saturday we rose at 5 a.m. We left the main highway at the city of Iguala. The longer we traveled, the worse the roads became until finally we were on a trail hardly fit of a tractor.

In Antenango, a village about 60 miles from the highway, a man from the village and Lucio met us with some burros. Lucio had left a few days earlier to arrange for our coming. After some investigation we decided to try to cross the rather wide river that was there with the car. Since the burros would be loaded with our personal supplies and literature, crossing the river with the car would save us walking at least 9 miles. It was breathtaking as we went through the swift flowing river with the water above the bottom of the car doors. Lucio and Tom followed with the burros and arrived about 2:30, 4 hours later than we in the next village of Copalillo. We left our car in this village and started our 13 mile trek. We crossed a mountain range and a number of smaller valleys. About 7:30 that night we arrived at our destination, exhausted. The trail was dry and dusty all the way. It was around 100°. We were thirsty, but hesitated to drink the water from a nearby river.

Upon arrival we were warmly greeted by one of the families. We were welcomed into their home which had mud walls and grass roof. Soon we were served our supper in the light of a little oil torch. We had delicious chicken soup, chicken, and tortillas. One can never comprehend how grate-

ful we were when someone walked in with two big watermelons, bought for their guests of honor. Soon after we had eaten we retired, utterly exhausted, on a bed of a grass mat on bamboo poles. Because of the extreme heat we did not sleep too well. The student and a number of people gathered for special services that night. In the Indian dialect of these people he gave them further instruction in the Christian faith. They sang hymns which he taught them. We heard this at about 1:30 in the morning. It was a thrill to hear these sweet songs in the night.

What a thrill it was as we saw several of the group that same afternoon speak to a man (father of influential family in another small village near there) about his need of Christ. A Bible was presented to him which he promised to read. He expressed the desire to bring his family to the worship services in the future.

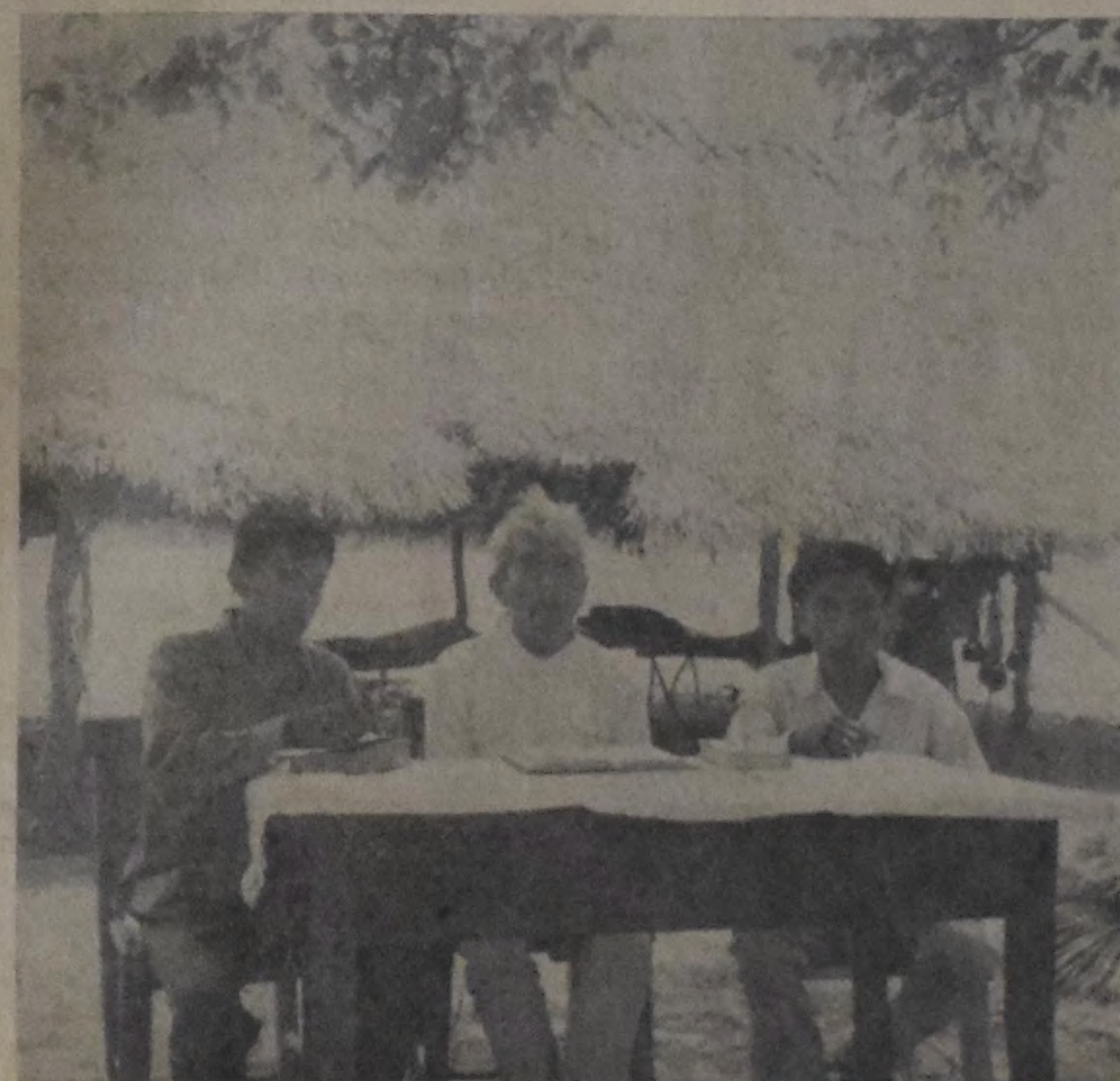
Three o'clock Monday morning our group rose to prepare for departure. It was dark when we left, but we preferred this to traveling later in the heat of the day when the sun would be very hot. Just a word about our hostess, the mother of one of the students at our Bible Institute. Three times Sunday she had a meal ready for us. The food was different, but delicious. She was busy all day: grinding corn for tortillas, cooking them over an open fire, caring for the chickens and other animals, fetching water from the river,

ready to serve us at all times. Three o'clock Monday morning she had food ready for us again. She served us freshly baked sweet corn cookies.

Finally we reached the car. Three thirty in the afternoon we arrived back in Mexico City. We were weary, but satisfied. We had seen the power of Pentecost in changing the lives of a number of people. Since our return we have learned that there are more people expressing their desire to confess their faith in Christ. A church has been born — its growth is proof of life and the blessing of the Holy Spirit.

It all happened because some Christians became concerned and involved. You also fit into this chain of reactions. God in His love became concerned and involved in your salvation. You shared His concern and got involved by sending missionaries, praying, and giving. This concern and involvement captured the hearts of new Christians until it reached Talcozatlán. Let us continue to be concerned by praying and giving until all of Mexico has been reached.

Chester Schemper.



The congregation selected these men for their steering committee

Let's Play Chess

Editor: Mr. C. Hess

SOLUTIONS OF THE JULY AND AUGUST PROBLEMS

No. 404 (Breuer)

1. R-K3, thr. 2. R-K1 mate.
1. —, P-Q7; 2. R-KN3, thr. 3. R-N1 mate. 2. —, K-B7; 3. R-B6 dble mate.

1. —, B-K7; 2. N-B6 or N6, BxN; 3. R-K1 mate.
2. —, anything else; 3. N-Q2 mate. Even if you consider this one easy, you just admit it is a very fine miniature.

No. 405 (Fabel)

1. K-K7 waiter. This 2-mover has a well hidden key. Those who overlooked the trap were caught by 1. —, R-B2.

No. 406 (Kniest)

I used the term firework when I presented this one. All of our solvers found it. 1. P-R4, thr. 2. N-B4 and 3. B-R3. But the black Rook tries to make this impossible: 1. —, R-R1/N1/B1/Q1/N1/R1; 2. B-R7/N6/B5/Q4/B6/N5/R6, any black move; 3. N-Q3 mate.

No. 407 (VanDyk)

It is quite something that this author succeeded in setting two sets of Knight wheels in his product. The solution itself is quite simple: 1. N-B3, thr. N at B5 mates. All of our climbers solved this one too.

No. 408 (Smook)

The author's solution is very interesting: 1. K-N1. 2. B-R1. 3. K-N2. 4. K-B3. 5. K-Q4. 6. K-K5. 7. K-B6. 8. K-N6 disc. mate. Some

had real trouble with finding this. However, they discovered an alternate solution which made a score of 5 points possible. 1. B-N7, P-R6; 2. B-B8, K-R1 or P-R7; 3. N-B6, P-R7 or K-R1; 4. N-N6 mate.

No. 409 (Reider)

1. QxPch with a long row of excellent variations.

No. 410 (Visserman)

This is a double problem. The A solution is: Q-N7, thr. 2. N-Q6 mate. The B solution: 1. R-K7, thr. 2. N-B3 mate. Cute, I would say.

No. 411 (Visserman)

1. R-R5, thr. 2. QxR mate. This one fooled quite a number of our solvers!

DUTCH

Nr. 404 1. Te3, dr. 2. Te1 mat.

1. —, d7; 2. Tg3, dr. 3. Tg1 mat. 2. —, Kf2; 3. Tf3 mat.

Nr. 405 1. Ke7 tempo.

Nr. 406 1. h4, dr. 2. Nf4 en 2. Lh3 mat.

Nr. 407 1. Ne3, dr. mat door een zet van Nf5.

Nr. 408 1. Kb1, 2. Ba1. 3. Kb2. 4. Kc3. 5. Kd4. 6. Ke5. 7. Kf6. 8. Kg6 mat. Neven opl. in 4: 1. Lg7, a3; 2. Lf8, Kh8, of a2; 3. Nf6, a2 of Kh8; 4. Ng6 mat.

Nr. 409 1. Dd4: schaak.

Nr. 410 A. 1. Db7, dr. 2. Nd6 mat. B. 1. Te7, dr. 2. Ne3 mat.

Nr. 411 1. b5, dr. 2. Dh4; mat.



A new church was born. All were baptized the same day

Schools in the Christian Community

★
A provisional statement offered to the Christian community as an opening orientation for communal reflection and discussion.

by
JAMES H. OLTHUIS
and
BERNARD ZYLSTRA

SCHOOLS IN THE CHRISTIAN COMMUNITY Statement

In order to gain a measure of insight toward the solution of some of the problems that plague us in the reformed Christian community with respect to the nature of Christian education and the place of Christian schools in contemporary society we propose to deal with (I) the internal nature of a school and (II) the relation of a school to certain non-educational institutions in society.

I. THE INTERNAL NATURE OF THE SCHOOL

A. A very brief definition of the school

1. A school is an educational or instructional community of teachers and pupils or students established to prepare the latter for meaningful participation in society.
2. This simple definition already implies that a school is not to be confused with other societal institutions: it has a character of its own that distinguishes it from the church, the marriage-bond, the family, the state, a business-enterprise, etc.
3. The Christian school, in its own unique way, must be an expression of the coming Kingdom of God through which the Lord Jesus Christ restores the direction of creation in all its fullness through history.

B. Concerning the basis of Christian education

1. The Word of God, as it comes to man in the Order of Creation, in the Scriptures, and in Jesus Christ (cf. John 1), gives the foundational direction to the life of Christ-followers in its entirety, and thus also to education.
2. The basic directives concerning education which the Christ-follower receives from the Word of God ought to be explicitly formulated in the constitution governing the educational enterprise.
3. Educational creeds and ecclesiastical creeds:
 - a. The confession of a (denominational) institutional church should not take the place of a Christian educational creed in the constitution of a school society since:
 - (1) A school is a school and an institutional church is an institutional church; each of these societal structures requires a confession relevant to that structure.
 - (2) These church confessions were not intended to be and should not be looked upon as school creeds; they do not specifically express the directives of the Word of God for an educational enterprise.
 - (3) To act as if a church creed can be a school creed is to confuse and mislead. It is, in fact, to set up (a form of) church-schools in the Roman Catholic tradition.
 - (4) To employ church creeds as school creeds is to take the easy way — as if our fore-fathers had worked it all out correctly and in detail for later centuries. It is to take the way of fear — as His people so that they grow if the Spirit no longer leads in the grace and knowledge of Jesus Christ attuned to the written Word. Finally, it is the way of little faith — refusing to heed the admonition of Phil. 2: 12, 13.
 - (5) These church confessions were written at a time when schools as we envisage them today were largely absent.

They thus do not deal with the modern educational problems and anti-Christian views of education.

(6) Placing these confessions in a school constitution in a North American context — where the institutional church is tragically fragmented in hundreds of denominational pieces — would obstruct the desired development toward a genuinely Scriptural-ecumenical (inter) national system of Christian schools.

b. Supporters of the inclusion of ecclesiastical creeds in school constitutions must face the following questions:

- (1) In what way does reference to the church creeds (which do not lay out the main Scriptural guidelines for education) improve the educational creed (which does lay out such guidelines)?
- (2) If an educational creed does set forth the Scriptural directives for the educational enterprise, why must the church creeds then be added?
- (3) If the church creeds are indispensable in a school constitution, why have a school creed at all? Why not simply refer to the church creeds or repeat certain sections? Why do those who take this position usually admit that some educational statement is needed in addition to the church creeds?
- (4) If the church creeds must be included in a school constitution, why can they be omitted in the constitutions of other Christian cultural movements — such as a Christian trade movement, a Christian businessmen's association, a Christian political body, etc.? What distinguishes a Christian school society from other Christian cultural endeavors on this point?

c. This rejection of (denominational) ecclesiastical confessions as a specifically relevant basis for Christian education should not be interpreted as a rejection of the Word of God as the foundation of the Christian school. Our reasons for this are the following:

- (1) The richness of the Word of God is by no means exhausted in the ecclesiastical confessions.
- (2) This richness must be spelled out specifically for the educational task of the Christian community.
- (3) The institutional church, for which these confessions were often specifically formulated, in no way embraces the totality of the Christian's life as it has been restored in Jesus Christ (cf. Eph. 5, 6; Col. 3, 4).

d. In this context the following points are all-important:

- (1) We reject the view that all Christian activity and witness must be channeled directly or indirectly through the institutional church. This view, found not only among many Roman Catholics and in the circles of the World Council of Churches but also in many evangelical and reformed churches, is un-Scriptural since it (a) confuses the Body of Christ and the new humanity (see Eph. 1:22, 23 and 2:15) with one institutional manifestation of it; (b) and thus loses sight of the all-encompassing nature of the Kingdom of God; and (c) in effect denies the office of every redeemed man in Christ.
- (2) Reliance upon ecclesiastical confessions as a sufficient basis for Christian education leads to spiritual sterility and principal bankruptcy in the Christian educational movement since the educational relevance of the Word of God is not explicitly brought to the fore. This is evident in the frequent practice of appointing teachers and professors who are members of a church confessing these creeds when in

effect the appointees are often wholly unaware of the fundamentals of Christian education. Adherence to ecclesiastical confessions thus may serve to hide the absence of a Scripturally directed educational curriculum.

C. Some suggestions for the development of a Christian educational creed:

In our view the educational creed to be included in the constitution of a Christian school society should be clear on the following issues:

1. Adherence to the Word of God in its three-fold form: the Law-Word ("general revelation"), the Inscripturate Word (the Bible), and the Incarnate Word (Jesus Christ).
2. Since the central tenets of the Christian religion are intensely relevant to all areas of human life, and thus also to education, a confession of these tenets should have a place in a school creed. The early Church expressed these central tenets in the constitutions of Christian school societies.
3. The purpose of the Christian school in society as a cultural endeavor on the part of the Christian community to serve the Kingdom of God in a specifically educational context.
4. Delineation of a Scriptural view of the world as God's creation, of history as the unfolding of that creation, and of society as the stage of Christian witness and action.
5. The nature of the educational process. Here the following questions need answering: (a) What is a child? (b) In terms of which conception of child-development does education take place meaningfully? (c) What effect does sin have on the educational process? (d) What is the specific task of the teacher in the educational process? (e) What is the nature of the team of teachers in the school? What is the relation between parents and the school?
6. Principles guiding the educational curriculum. Among these:
 - a. Each child, as an image-bearer of the Lord, is a responsible creature who must be accepted for what he is and as he is (as opposed to the classical curriculum-centered approach).
 - b. Creation is ordered by the Law-Word of God, and is thus the meaningful context of education (as opposed to the current child-centered approach in which man is seen as creator instead of as unfolder of the order of creation).
 - c. The authority of the teacher, given by God, is for the sake of the freedom of the pupils. The teacher is to guide and lead the pupils so that they come to acknowledge the all-inclusive nature of God's Kingdom; so that they come to see the norms which hold for the various sectors of this Kingdom; so that they are prepared to participate meaningfully in these sectors as God's representatives.
 - d. Inasmuch as the school is a place where pupils are led, everything that goes on in a school, including discipline, must have pedagogical or educative significance.
7. Rejection of contemporary un-Scriptural views of education.
- D. The educational work-community:
 1. Fundamental to our view is the conviction that the educational process is centrally focused on the class-room, where the teacher educates and the pupil or student learns.
 2. For an entire school-community it is crucial that the teachers — the educators — do not form a loosely gathered body of individuals but that they form a team which, under the direction of the principal — the most capable leader in their midst — executes the educational task of the Christian community in a particular locality.

The creation of such a team depends in the first place upon adherence to the basic principles of a Christian educational outlook. Many Christian schools in North America, in spite of all good intentions, often fail in their task because the teachers do not in effect form a spiritually unified team with a common goal.

b. The creation of such a team also depends upon a proper division of labor so that the entire educational task is properly fulfilled. This means that the specific ability of each teacher is used for what it is worth in doing one part of the educational whole: the curriculum, which is the unifying link in a school's total program.

3. The function of the curriculum in the school.

a. The goal of education from kindergarten through high schools concerns the cultural development of the pupil and student. This goal cannot be achieved meaningfully without a curricular program in which the unifying focus of the Word of God is given educational expression.

b. A Christian school is not in the first place concerned with offering a series of "subjects" but is vitally interested in relating the diversity of subject-material taught to the unifying perspective of a Christian educational curriculum. This means, concretely, that a Christian school is not a "school with the Bible." There can be a poor Christian school even if it has a good "Bible department." Likewise, there can be a good Christian school without a "Bible department."

- (1) The development of such a curriculum is an immense task, and should therefore be the common task of the best educational talents in the Christian community: the teachers; the educational specialists in the institutions of Christian higher learning; the Christian philosophers, whose concern lies in the Scriptural understanding of creation as a whole; and the special scientists, including the theologians, whose contribution lies in indicating how the material from their special discipline can best be taught at the various levels of the educational process.
- (2) Since the development of a unifying Christian curriculum has hardly begun in North America because a Scriptural view of reality was often absent, those organizations that link the individual schools together should assume this task as one of their main responsibilities.

bilities, in conjunction with institutions of Christian higher learning.

c. Tentative comments about the functioning of a unifying curriculum:

(1) In the grade schools the teacher should consciously and purposely inter-relate the various subjects (science-studies, reading materials, literature, Bible-history, general and national history, social studies, etc.) so that the pupil acquires an awareness of the world and its development as God's world, in which man is placed to fulfill God's Kingdom design. From the very beginning the pupil should acquire a positive conception of the role which the Body of Christ must fulfill in history but should also learn to see that the Kingdom of Darkness is struggling for the allegiance of man in every area of cultural endeavor.

(2) In the high school, the educational process is already differentiated according to the different places which the students plan to occupy in society after graduation. Here the following elements are crucial:

(a) In every Christian high school there should be a core-program for all students in which the unifying perspective of a Christian world-and life-view is expressed. Such a core-program should include at least the basics in the following areas: (I) study of the nature of Christianity as a world-view, related to the world-views of humanism; (II) history and social studies, in which the student gains an insight into the spiritual struggles of the

past and is prepared for Christian service in today's society; (III) literary and art-studies, in which the student learns of the great but often decadent expressions of the humanist mind; and (IV) basic courses in the natural sciences, their potential and limitations in a technological society.

(b) In the last year of high school there should be a special course, notably for the students who are to continue their education in (an often secular) university. In this course the basic elements of a Christian perspective should be dealt with in depth, and compared to non-Christian perspectives. Such a course should round off the entire Christian educational program for which the school is responsible.

(c) With respect to the diversity of subjects to be taught in the Christian schools, a study should be made as to whether the world of art and music as well as the entire classical culture (languages and history) receive adequate attention. In this respect, as well as in other fundamental questions, the Christian schools should not too readily follow the pattern of the pragmatic humanism now dominant in the public schools.

d. The training program of the teachers to be employed in the Christian schools should be carefully scrutinized as to whether it is adequate with respect to (1) academic quality and (2) the development of a radically Christian educational mind.

(To be continued.)

RES Gotemba Conference to draw delegates from wide Asian area

(Grand Rapids, Michigan) Delegates from 15 churches and 8 RES affiliated missions will be attending the RES Pacific Conference in Gotemba, Japan from 16-20 November. Under the general theme: Christian Faith and Life in the Modern World, the conference will feature speakers on The Basic Principles of Christian Faith and Life, The Christian Calling in the State, The Christian Faith and Science, The Challenge of Islam Today, and The Challenge of Theological Liberalism.

On each forenoon there will be an hour's Bible study and in the evening sessions reports will be heard on activities in several participating churches and missions.

The conference arose out of a request of a Korean church two years ago that the Asian churches of Reformed persuasion consult together to consider common problems and tasks in promoting the church of Christ and bringing the Gospel to Asia. The conference is structured so that both in the addresses and in the discussion much attention will be given to the role of the Church, the redeemed community, in the society of the Asian and South Pacific nations today.

Registrations indicate that the conference accommodations at Gotemba near the foot of Mt. Fuji will be filled to capacity. (RES)

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MOUNT BRYDGES, ONTARIO

KRITIEK

Iedereen die schrijft staat open voor kritiek. Daar ontkomt ons blad evenmin aan. Al is het dan niet altijd prettig om kritiek te krijgen, aan de andere kant zou een mens te eenzijdig worden of te zelfverzekerd, als er nooit aanmerking gemaakt zou worden.

Het kan echter ook zijn, dat kritiek ontstaat door een verkeerd begripen van elkaar. Dan loopt men gevaar, dat de een de ander beticht van dingen, die alleen maar voortkomen uit wanbegrip.

Onlangs vertelde iemand ons, dat er in ons blad geen mogelijkheid is voor een eerlijke discussie en dat er daarom geen richting wordt aangewezen in onze kolommen. Wij zouden wel oproepen tot een elkaar vasthouden, tot een elkaar respecteren, maar een te volgen lijn zou ontbreken.

Weer anderen menen, dat wij in wezen fundamentalistisch zijn. Dat wil zoveel zeggen, dat wij alleen maar oproepen tot een persoonlijk gemeenschap met God, maar niet verder komen. Degenen, die dit zeggen, menen dat achter die persoonlijke gemeenschap met God nog zo'n onmetelijk terrein ligt, waarin de christen actief behoort te zijn, dat een oproep tot persoonlijk contact de mensen alleen maar ophoudt en ze verhindert tot werkelijke actie te komen. Als dit waar is, dan zouden wij inderdaad tekort schieten. Onder de fundamentalisten kan men oprechte christenen aantreffen, maar het is tevens waar dat hun gezichtskring te beperkt is. Zij doen denken aan die Israëlieten, die toen zij eenmaal in het beloofde land waren, er niet veel zin in hadden hun broeders te helpen het gehele land te veroveren. Zij waren ermee content dat zij persoonlijk de grens van Kanaän over waren.

Nu moeten wij een antwoord geven (als wij ons tot deze twee punten mogen beperken) op de vraag of wij een richting aangeven en of wij wellicht fundamentalistisch zijn. Er bestaat geen verschil van mening over dat richting moet worden aangegeven, evenmin als er twijfel over bestaat, dat fundamentalisme tekort schiet. Alle levens-terreinen liggen onder het beslag van God's genade, maar dat moet bekend gemaakt, geproclameerd worden.

Maar één ding moet voorop staan en dat punt hebben wij meermalen trachten te beklemtonen. Wij hebben doorgaans niet veel verschil van gevoelen als wij met elkaar spreken over wie God voor ons is. Wat dit betreft kennen wij de Heidelbergse catechismus aardig goed. En in onze goede ogenblikken kunnen wij er ook wel spreken, dat ons geloof in God ons rust en blijdschap geeft.

Maar dit raakt nog niet de vraag wie wij voor God zijn. Het is opvallend, dat de bijbel er veel over dit punt spreekt, ook al wordt er bitter weinig over gepraakt. Herhaaldelijk laat God de bijbelschrijvers zeggen, dat God hunkert naar de liefde van Zijn volk. De profeten vooral hebben daar sterk de nadruk op gelegd en Paulus haalt meer dan eens juist die plaatsen uit de profeten aan. Hij verlangt zo naar de liefde van Zijn kinderen, dat Hij zegt "de gehele dag heb ik mijn handen uitgestrekt . . ." (Rom. 10:25).

Staan wij er genoeg bij stil wat er in God omgaat, wanneer Hij ons gadeslaat? Dat is natuurlijk wel erg menselijk gezegd, maar daarin gaat de bijbel ons voor. Als wij geloven zijn wij verzekerd van Gods liefde voor ons, maar is God ook verzekerd van onze liefde voor Hem? God is alles voor ons, maar zijn wij ook alles voor Hem?

Nu hebben wij eigenlijk al antwoord gegeven aan onze opponenten. Want als ik goed beseft, dat God alleen maar het doel van mijn leven kan zijn, dan heb ik definitief een richting in mijn leven. Als God het doel van mijn leven is, dan is alles in mijn leven op Hem gericht. Dan kan ik maar één doel hebben: God, en Gods rijk. Dan interesseert mij wat Hem interesseert en dan ben ik bezig met datgene, waar Hij mee bezig is. Dan kan ik niet alleen maar bezig zijn met de zaligheid van mijn ziel, maar dan ben ik betrokken in het gehele plan Gods. Als ik dus geloof, dat God Zijn schepping reedt, dan maak ik daar deel van uit. Dan denk en spreek en handel ik niet meer van mezelf uit, maar van God uit. Zeg niet, dat dit arrogant is, want dat is mijn redding in Jezus Christus. Hij heeft ons gered om aan Zijn kant te staan, om Zijn medearbeiders te zijn.

Als God inderdaad de Eerste is, Degene voor Wie wij leven, dan zet me dat in beweging. Dan kan christelijke actie niet uitblijven. Dan kan ik niet tevreden zijn met de zaligheid van mijn ziel alleen, maar dan ben ik ook bezig met de ganse schepping, die God redden wil. Al naar gelang mijn talenten zijn, maar dan moet ik aan de gang. Op welk terrein ook, maar ik moet aan de gang.

Daarover bestaat niet de minste twijfel. Maar voor dat die actie komt, moet ik eerst persoonlijk geloven (en daarom weten) dat ik aan Gods zijde sta. Dat is dus maar niet aan de christelijke actie deelnemen om die actie, maar om God, welke die actie ook maar wezen mag. En omdat God niet maar hier en daar een enkeling reedt, maar Zijn gehele schepping, Zijn gehele Kerk, en omdat God al die mensen in die Kerk liefheeft, moet ik die anderen allemaal liefhebben. Hoe kan het anders?

Wij hebben de indruk, dat in dat beleven van ons geloof, in dat persoonlijk en gezamenlijk vóór God leven, wij elkaar moeten helpen en elkaar hard nodig hebben. Opdat wij dáárin groeien mogen Om Gods wil. D.F.

Beelden van

en uit

NEDERLAND



★ ★

EEN DUBBEL PORTRET

Bouke Roolvink, minister van Sociale Zaken en Volksgezondheid, onder wie ook emigratie ressorteert, bracht een bezoek aan Canada. Een beleefdheidsbezoek, of zoals men het noemt een contra-bezoek, nadat zijn Canadese collega, minister for Manpower, in Nederland was geweest.

Onderwerp van gesprek zal o.m. zijn geweest de toelating van Nederlandse emigranten in Canada onder het schema zoals dat momenteel van Canadese zijde wordt gehanteerd.

Het merkwaardige is, dat ondanks de welvaart en de krappe arbeidsmarkt in ons land nog altijd enkele duizenden mensen per jaar emigreren, d.w.z. om een of andere reden eigen land willen verlaten met het vaste voornemen zich een toekomst op te bouwen in een ander land, een hun vreemd land.

De Psalter Hymnal van de Christian Reformed Church bevat een lied: "I am a stranger here, within a foreign land, My home is far away, upon a golden strand." Ik denk, dat een emigrant, zelfs een oldtimer, dit dieper aanvoelt dan zij die in hun vaderland blijven. Het behoort, geloof ik, niet tot de geestelijke bagage van onze tijd om veel te zingen over het vreemdelingschap op moeder aarde. Daarvoor is men te veel met alle vezelen aan die aarde verbonden. Het heimwee naar het "eternal vast domain", by Paulus nog zo sterk levend, is bij de 20ste eeuwse mens vervaagd. Maar een emigrant, die in de eerste generatie nog altijd meer of minder a stranger in a foreign country blijft, spreekt dit vers toe.

De emigratie van Nederlanders naar Canada is aan het afnemen. Australië heeft momenteel de voorrang. Dat komt niet omdat de liefde voor Canada verkoeld is, maar omdat Australië's bruidschat

rijker is. Canada remt en Australië pouseert. Van 1 jan. 1970 t.m. augustus vertrokken naar Canada 1346 personen, naar Australië 1670. In de acht maanden van het vorige jaar waren deze cijfers resp. 1858 en 2013.

Misschien horen we van minister Roolvink wat de resultaten van zijn gesprek zijn geweest.

Wie is eigenlijk deze Bouke Roolvink, die van metaalarbeider opklom tot secretaris van het Christelijk Nationaal Vakverbond, vervolgens tot staatssecretaris (deputy-minister), Kamerlid en fractieleider van de A.R. en sinds 1967 minister? In het blad Patrimonium van september is een interview met hem opgenomen. Daarin vindt men hem wel terug zoals hij is: eerlijk, zelfbewust, resoluut, bekwaam en moedig.

Prof. Duynstee vond, gezien de kritiek in eigen kring op hem, dat de A.R. wat zuiniger op deze bewindsman moest zijn en Tilanus (Sr.) verklaarde: "Wij kenden hem bij zijn benoeming niet, maar tijdens zijn eerste debatten in de Tweede Kamer kwamen Kamerleden op mij toe, die vroegen: "Wie is hij eigenlijk? Hij is prima! Roolvink kan de taal spreken die Suurhof, (oud-minister van Sociale Zaken en Socialist) verstaat en als het moest, sloeg hij er in de debatten van achter de ministerstafel op los."

Roolvink is, wat men noemt, a self made man. Hij was in dienst bij Jaarsma's Haardenfabriek in Hilversum, is (nog!) sinds 1930 lid van de Chr. Metaalbewerkerbond, werd in 1946 hoofdbestuurder van die Bond en in 1952 secretaris van het C.N.V. In het Kabinet-De Quay volgde zijn benoeming tot staatssecretaris van Sociale Zaken. Mr. Dr. Ch. J. M. A. Van Rooy, thans gouverneur (titel in Limburg voor Commissaris der Koningin) van Limburg, was de minister. Deze uitnemende

en brave man verstond niet de kunst van het parlementair debat en liet dit dan in grote trekken aan zijn staatssecretaris over. "Ik spreek door de mond van mijn staatssecretaris," aldus een onderhilariteit ontvangen uitspraak.

De verhoudingen werden weer wat anders toen Dr. Veldkamp Mr. De Rooy als minister opvolgde. Roolvink zelf zegt er van: "In het begin was het niet gemakkelijk. Maar een politicus moet nu eenmaal over een groot aanpassingsvermogen beschikken."

Zijn politieke tegenstanders en zelfs misschien zijn vroegere vrienden van het C.N.V. hebben nogal eens bezwaar tegen te weinig aanpassingsvermogen bij deze minister. Hij laat zijn zienswijze niet graag slippen. De kritiek van vooral de socialistische vakbeweging is dikwijls wrang, persoonlijk en klein. Maar veel trekt Bouke zich daar niet van aan. Typerend voor hem: "Ik ben blij dat ik niet rijk ben. Ik heb vele zorgen maar niet over mijn geld."

We zijn het met prof. Duynstee eens: met zo'n man moet je zuinig zijn. Vele (oudere) anti-revolutionairen zitten met de koers van de A.R. partij en speciaal met het beleid van de vorige en de huidige voorzitter, in hun maag. De bezieling van vroeger is weg, de doelstelling spreekt hen niet meer aan. Ze zouden misschien als lid bedanken als er een uitweg was. Doch de meesten zeggen: Zo lang we nog voormannen hebben als Jelle Zijlstra, Bouke Roolvink en Barend Biesheuvel, blijven we in de partij, die volgens het oorspronkelijk artikel I van haar Program de grondtoon van ons volkskarakter vertegenwoordigt.

Het grootste deel van de leden en bestuurders van het Christelijk Nationaal Vakverbond is voor een fusie met het N.K.V. (Nederlands Katholiek Vakverbond) en tegen een fusie met het NVV (Socialistisch Vakverbond). Aldus de conclusie in het eindrapport over een sociologisch onderzoek van het Sociaal Wetenschappelijk Instituut van de Vrije Universiteit.

Dit onderzoek draagt een bredere grondslag dan de z.g. opiniepeilingen en verdient daarom meer vertrouwen. Overigens zijn de uitkomsten niet opwekkend en het C.N.V.-bestuur is ernstig bezorgd over de motieven waarom men lid van het C.N.V. wordt. Een onduidelijk portret!

Voor bijna de helft van de gewone leden en ruim tweederde van de kaderleden ligt het kernmotief van het lidmaatschap in het vlak van het begrip "eendracht maakt macht" en voor een zeer belangrijk deel ook in de behoefte aan bescherming.

Van de gewone leden zegt 49 procent en van de kaderleden 26 procent geen verband te zien tussen godsdienstig geloof en arbeid en geen enkele onderzochte groep brengt dat geloof in verband met het streven naar structurele veranderingen in onderneming of bedrijf.

Het C.N.V. wil in een algemene vergadering op 19 oktober nader ingaan op deze conclusies.

Het is in de vakbeweging als in de politiek. Het pragmatisme en de utiliteit spreken de geesten meer aan dan het beginsel. En soms is het in de kerk niet anders. Cn.

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Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.

Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Koop een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

Koop bij de adverteerders in ons blad.



COMMEMORATIVE CONCERTS by Dutch Organ Virtuoso Feike Asma

Commemorating the 25th Anniversary of Holland's liberation by the Canadian Armed Forces, Feike Asma, Dutch Organ Virtuoso, will play in various cities of Canada a program identical to the one he used to play right after the War in the Netherlands. At that time, in acceptance of the countless invitations for "Liberation" and "Thanksgiving" concerts, he managed, without any means of either public or private transportation, to reach practically every city where a large organ was located and played there with the local contingent of Canadian Forces as the official Guests of Honor.

These concerts, being the only way in which the Dutch people who lacked literally everything, could express their deep gratitude, became quite famous and so did this particular program. Long after the War Mr. Asma was asked many times to play this unique program but he steadfastly refused, since he felt it was really very much a "Special Occasion" program.

For this very brief Tour, because of heavy recording commitments to R.C.A. and Philips, he has consented to bring this program once again and the public is in for a rare musical treat.

See for particulars the announcements in "DATA CENTRE".

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Blyspul in trye bedriuwen.

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28 OCTOBER yn the JARVIS Community Hall.

30 OCTOBER yn HAMILTON, Christian High School, 28 Athens Street.

Tagong \$1.25. Koffe en koeke fry.

4 NOVEMBER yn STRATHROY, Colborne St. Public Skoale. Kaartenfoarfoarkeap \$1.25, oan de doar \$1.50.

Binne der oare plakken dy't der bilang by hawwe dat wy dit stik der ek opfiere, dan graech efkes birjocht oan L. Miedema, R.R. 5, Waterford, Ont. 443-8844.

Nu 17 dagen in Europa, een auto en 2200 km rijden voor slechts \$357.*

KLM's populaire programma's zijn er weer! En nog steeds de voordeligste die er zijn. Bijvoorbeeld:

Het 17-daagse plan \$357* vanaf Montreal

Ontworpen om zo veel mogelijk van uw vakantie te profiteren. U vertrekt op een vrijdagavond, om twee weken later op een zondag terug te komen. In de prijs is begrepen: Retourbiljet economie klasse Amsterdam. Een Volkswagen 1300 of Ford Escort voor twee weken. 2200 km rijden. KLM's "Auto Reisgids door Europa". En overnachten in eenvoudige pensions.

Het 22-daagse plan \$395* vanaf Montreal

Voor reizigers die iets langer overzee willen verblijven is dit het ideale plan. In de prijs is begrepen: Retourbiljet economie klasse Amsterdam. Drie weken gebruik van een Ford Escort of Volkswagen 1300. ONBEPERKT RIJDEN. KLM's "Auto Reisgids door Europa". En overnachten in eenvoudige pensions.

Extra premie

In beide plannen is begrepen, aangeboden door het Amsterdamse V.V.V.-kantoor, de beroemde "Day on the House" in Amsterdam. U wordt een dag en avond vrijgehouden in deze interessante stad — gratis maaltijden, gratis tochten, gratis museumbezoek, gratis ontspanning, speciale kortingen in winkels, en dozijnen andere verrassingen. Het enige wat U heeft te doen om van deze extra aanbieding te genieten is: begin en eindig uw reis in Amsterdam tussen 15 oktober en 15 maart 1971.

Tarieven vanaf andere Canadese steden

De volgende toeslagen komen op de bovengenoemde basis-tarieven voor vertrek uit andere steden: Toronto, toeslag \$43. Winnipeg, toeslag \$52. Edmonton en Calgary, toeslag \$76. Vancouver, toeslag \$111.

* Prijs gebaseerd op groepstarief, economie klasse vanaf Montreal; 2 personen per auto.



Tijdens een dinner-meeting van de "Netherlands Society of Toronto" werd door Dhr. H. A. C. Van Beurden, President-Directeur van de Canadase Philips-fabrieken (L), namens de leden een kleuren-TV aangeboden aan de Nederlandse Consul-Generaal Dhr. J. W. Stuurman. Dhr. Stuurman, die deze maand de diplomatieke dienst verlaat, gaat met zijn vrouw in Den Haag wonen. (Foto: Wim Van Duyn)

DE KENS

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DE LANGE REIS VAN JILDERD HOENEVELD

door S. P. Akkerman

(12)

En reeds om zeven uur kwamen ze aan in Beetsterzwaag. Daar reden ze in de doorreed van een herberg. Het paar kreeg een krib vol nattig vers gras en snoof en briepte. Als ze wat gedronken hadden, ging het weer verder. Even buiten Beetsterzwaag liep de weg door de bossen. "Opgelet jongens," zei vader dan, "de lange lanen." Ze keken met grote ogen vol verwachting en passeerden een lange donkere laan met heel in de verte, als een lichte poort, weer het licht. Luide uitroepen gingen dan in de wagen op. Nog één keer, nu in Wijnjeterp, kwam het paard in de doorreed. Weer zaten ze in een gelagkamer, maar nu was het al veel warmer geworden. De zon scheen fel op de ramen. Vader praatte met de kastelein, die in vroeger jaren de landen bij Vleerbos vaak met de zels had gemaaid. En zo na een gezellig babbelje, ving daarna het laatste stuk van de reis aan. Buiten Wijnjeterp reden ze de Bisschop-heide in. De kinderen keken zich de ogen uit. Wat een heidevlakte. En daar was het huisje van grootvader en grootmoeder. Grootvader, een klein oud mannetje, stond al op de weg. Hij had een zwart petje op en een zwart halfhemdje voor. Met een brede glimlach op zijn verveerd gezicht, wees hij met een breed gebaar naar een stuk weiland. "Jaag het paard er maar in, ik heb permissie van de boer."

Moeder met de kleine kinderen trad het huisje binnen. Jilderd als oudste, hielp het paard mee uitspannen en in de wei brengen. Tussen vader en grootvader in haastten zij zich naar het kleine huis met het rieten dak, waar de koffie wachtte.

"Hè, slaapkop, droom je?" Jilderd schrikt op uit zijn gemijmer. Valera staat naast de wagen te schreeuwen. Ze zijn in het bos. Een eenzaam stil bos, waar de koude wind door de rode bladeren ruist.

Jilderd moet dat even verwerken, maar veel tijd geeft Valera daar niet toe. De paarden worden uitgespannen. Ze krijgen haver.

Valera schenkt warme koffie uit thermosflessen. Brood eten ze er bij. Het bos is groot, maar niet dicht. Zware bomen staan er, maar ook dunne stammen. Met het brood in zijn handen wijst Valera naar de dunne stammen. "Die moeten wij hebben." En dan, terwijl hij naar de lucht kijkt: "Wij konden wel eens storm krijgen. Ik vertrouw de lucht niet. Maar het zou vroeg in het jaar zijn."

Jilderd eet zwijgend zijn brood op. Zijn gedachten toeven nog bij de feestelijke tochten naar grootvader en grootmoeder op Hemelvaartsdag. Dat hij die tochten kon vergeten. Toen hij veertien was, zijn zij voor het laatst gegaan. Dat jaar zijn moeders ouders gestorven. Hij is nog op de begrafenis geweest. Twee keer in één jaar. Ze waren al oud natuurlijk.

"En dan beginnen wij maar eens, hè." De lange magere Valera neemt een geweldige bijl. Jilderd krijgt er ook een. De zilveren bijlen flitsen door de koude blauwe lucht. Met enkele goed gemikte en met kracht gedirde slagen, laat de boer al een boom krakend omvallen. Jilderd heeft wel even langer werk, maar onder zijn slagen met de vlijmscherpe bijl, vallen ze toch ook. Het klappen van de bijlen klinkt door het stille bos. Een vogel vliegt krijsend op, krakend storten de bomen tegen de grond. Jilderd is al moe in zijn armen, maar de boer zwaait onverdroten de bijl. De schemer waast al rond de bomen, als ze ophouden. Een grote rij bomen ligt geveld. Valera gooit een dekkleed over een der wagens. Ze zoeken dor gras, dat ze op de wagen leggen. Eerst eten ze nog eens. Dan kruipen ze in het droge gras onder het kleed.

De boer slaapt als hij ligt, maar Jilderd ligt te luisteren naar het ruisen van de wind in de bomen. Soms schreeuwt er een vogel in de nacht... Ja, dat hij dat kon vergeten, die tochten met de tentwagen. En dat hij er toe kon komen het oorijzer van grootmoeder te stelen. Wat een laag portret is hij. Hij heeft er moeite mee om zich aan zijn voornemen geld te zenden, weer op te trekken. Ach, al doet hij dat: wie eens steelt is altijd een dief. Een getekende, zijn leven lang. Jilderd woelt en draait in het hoge gras van het eenzame bos in Nebraska. Eindelijk valt hij toch in slaap.

Het is nog maar nauwelijks licht als de boer hem al wekt. Geheimzinnig hangt de schemer tussen de stammen. Valera zegt niet veel. 's Morgens zegt hij bijna nooit iets. Hij legt een vuurtje aan en hangt er een ketel water boven. Dan neemt hij de bijl. Jilderd neemt de andere. Ze kappen nog meer bomen, dan slaan ze de takken van de geveld bomen.

Ze drinken koffie, en eten brood met vlees. Het is middag, voor ze er aan denken. De stammen worden opgeladen. De wagens zijn groot, daar gaat heel wat op. Met touwen worden de stammen vastgesjord. "Zo," zegt de boer: "Als het weer nu maar goed blijft. Wij zullen altijd nog vier of vijf tochten moeten maken."

"Van wie is dit bos?" vraagt Jilderd.

De boer lacht. "Van iedereen en van ons allemaal. Nou wij gaan."

De paarden worden aangezet. Daar rijden ze weer. De boer voorop. Woest en eenzaam is het landschap. Geen leven te zien. De paarden trekken vrolijk op. Zij gaan naar de stal. Ze houden een paar keer stil om de paarden te voederen en zelf iets te eten. Bezorgd kijkt de boer naar de lucht. Grauwe banken schuiven van de kimmen langs de hemel. "t Lijkt niet best," stelt hij vast.

Ze rijden juist het huis van de buurman voorbij, als het begint te regenen. De zoon komt naar de weg gedraafd. "Lijkt niet best, Valera. Willen jullie hier niet blijven. Als het zo door regent is de weg één modderpoel."

Valera schudt het hoofd. "Wij klaren het wel boy, 't zal wel meevallen." Ze rijden door. Het valt niet mee. De wind wakkert aan tot een storm. De regen geselt hen in het gezicht. Met gebogen koppen trekken de paarden. De weg wordt week en modderig, de wielen van de zwaar beladen wagens dringen er diep in weg. Langzaam gaat het verder. Ze lopen nu naast de wagens. De lucht is zwart. Het wordt donker. Als schimmen trekken de wagens door het donker en de regen houdt maar niet op. Jilderd is moe. Hij denkt aan het trekken in de lijn, dat hij is ontvlucht. ontvlucht na een misdaad. Is dit beter? Af en toe roept de boer: "Doorzetten, volhouden." Doornat zijn ze en koud. De paarden worden moe.

Het is al middernacht als ze het erf opzeulen. De vrouw en de arbeider houden lantaarns omhoog. De grote deuren van de schuur staan open. De wagens rijden er binnen.

"Wat een reis, wat een reis," zegt de vrouw. Het is vroeg dit jaar."

Ze trekken droge kleren aan en dan wankelt Jilderd naar zijn kamertje. Hij is doodop. Als hij in bed ligt hoort hij de regen kletteren op het plaatijzeren dak. De wind huult om het huis.

Grootmoeder Feikje ligt voor haar laatste anker. Zij werd in 1828 geboren. Toen ze

tien jaar was, zongen de liedjeszangers nog op straat:

Hebt gij van die grote Keizer gehoord,
Die de wereld in leed en in bloed
heeft gesmoord...

Feikje Hoeneveld, geboren Bosma, is aan het einde van haar aardse reis. Een moeilijke reis, voorwaar. Dochter van een boer, met haar man het boerenwerk begonnen. Later arbeider, uit werken met de bollekorf, wassen voor boerenknechten, huizen schoonmaken. Altijd arm, arm. Vier kinderen groot gebracht. Twee door de dood verloren. Heeft in lekke huizen gewoond, is verkleumd bij de deuren met de bollemand. Heeft de hitte des daags in het hooiland verdragen, veracht, achteruit gezet, haar man verloren. Heeft in een armenkamer gewoond, gewandeld in gekregen kleren. Heeft potvet gegeten en het vet van de darmen, die ze kreeg van een royale boer. En toch, en toch... Nu, aan het einde van haar aardse levensreis, legt Feikje de magere handen gevouwen op de borst. "Ik heb het geloof behouden. Voorts is mij weggelegd..."

Haar adem gaat moeilijk. De mond is ingevallen, de ogen zijn gesloten. Bij de tafel zit Jelke de zoon en Trijntje de dochter uit Siegerswoude... Jelke zit met de hand aan het hoofd. Hij is moe. De ganse dag zwoegde hij in de velden. Greppels snijden. Trijntje is twee jaar jonger dan hij. Met moeite uitgebroken uit haar grote huishouden, acht kinderen en vier koeien. Het valt niet mee in de wereld.

Het kleine lampje brandt. Rossig schijnt het in de kleine kamer. Feikje slaat voor het laatst de ogen op. Even kijkt ze als zoekend rond. Jelke en Trijntje zal al aan haar bed. Ze kijkt hen even rustig aan. "Ik heb het geloof behouden," zegt ze zacht en dat zijn haar laatste woorden op aarde. Ze strekt het moede uitgeleefde lichaam. Beppe Feikje is gestorven.

Jelke en Trijntje schreien zacht. Moeder gestorven.

"Ik zal de bode waarschuwen. Moeder moet worden afgelegd. Wil jij bij ons slapen, of...?"

"Nee Jelke ik blijf hier. Moeder alleen in huis. Ik kan dat niet hebben."

Twintig jaar woonde Feikje alleen. Maar nu ze dood is, wil Trijntje haar niet alleen laten.

(Wordt vervolgd.)

CALVINIST-CONTACT — OCTOBER 22, 1970

Tweeslachtigheid is de sleutel

(Opmerkingen over H. M. Kuitert's Schriftbeschouwing)

door JAMES OLTHUIS *)

(III)

Een vals Dualisme: Interpretatie - Feit

Het is misschien goed op dit punt de discussie wat verder voort te zetten. Kuitert doet in zijn laatste brochure voortdurend moeite uiten te zetten, dat niet alle gebeurtenissen, in de Schriften vermeld, 'echt gebeurd' zijn. Hij poneert verder dat dit niet enig gebrek aan respect voor de Schrift impliceert en bijgevolg ons geloof niet behoeft aan te tasten. Hij redeneert alsof het dilemma echt gebeurd of verdichtsel te allen tijde boven de Bijbel-lezer hangt; het is stellig van invloed op bijna elke bladzijde van zijn boek.

Mijn probleem is dat hij dit alles doet zonder duidelijk te definiëren wat hij met 'echt gebeurd', 'historisch', 'feit', enz., bedoelt. Wat zijn de criteria waarmede men historiciteit ja of nee vaststelt? Is het legitiem aan te nemen maar nimmer te bespreken, dat alles in de Schrift moet worden behandeld vanuit een (subjectief) interpretatie-(objectief)-feit dualisme? (Hetzelfde dualisme draagt ook andere namen: verdichtsel/echt gebeurd; waarde/feit; proclamatie/informatie; moest/is; enz.) Deze zaken zijn te ingewikkeld en te belangrijk om behandeld te worden in een artikel als dit. Maar ik kan niet nalaten er op te wijzen dat, wanneer men bovengenoemd dualisme onverschillig in welke variatie accepteert, men verplicht is zijn keus te rechtvaardigen.

Wat mij aangaat, acceptatie van genoemd dualisme maakt het onmogelijk aan de Schriftgegevens recht te doen, omdat men een ernstig onrecht doet aan de rijke verscheidenheid der menselijke ervaring. Zulke dualismen zijn duidelijke aanwijzingen van een reducerende visie op de werkelijkheid. Met deze dilemma's werkende wordt men er toe geleid, de historiciteit van een gebeurtenis in twiifel te trekken, alleen omdat het b.v. verheerlijkt wordt in gezang, eerder dan beschreven in feite. Alsof een beschrijven als feit ook maar iets meer 'objectief' is of ook maar iets minder 'subjectief' dan een waarde-oordeel. Alsof een weergave als feit niet ook een subjectief waarde-bepalen inhoudt. De gebeurtenissen op het toneel uitgebeeld in een dramatische uitvoering gebeuren werkelijk, maar zij gebeuren esthetisch, langs de weg van de esthetische ervaringswijze. Alle spreken van 'echt gebeurd', van 'feiten', enz. verwart slechts de situatie, tenzij men er toe overgaat, te bespreken op welke wijze een gebeurtenis plaats vindt (b.v. fysisch, biotisch, psychisch, logisch, sociaal, historisch, ethisch, enz.), tenzij men vraagt naar een soort van feit (fysisch, economisch, ethisch, confessioneel, his-

torisch, enz.) De benamingen 'echt gebeurd' en 'feit' te beperken tot historische gebeurtenissen en historische feiten is gewoonweg niet te rechtvaardigen. Moeder's zorg voor haar kind is een gebeurtenis; het gebeurt echt, ook al is het meer een ethisch dan een historisch gebeuren. Vanzelfsprekend is er een historisch aspect aan zulk, en aan alle, gebeuren, maar dit betekent niet dat elke gebeurtenis qua gebeurtenis historisch is van eigenschap. (Voor een poging deze kwesties uitgebreider te bespreken, zie men hoofdstukken 6 en 7 van mijn *Facts, Values and Ethics*, 1968, Van Gorcum, Assen.)

Tweeslachtigheid is de Sleutel

Ofschoon Kuitert beweert dat het onbelangrijk is historiciteit (wat dit voor hem dan ook zijn mag) te allen tijde te handhaven, geeft zijn preoccupatie met dit probleem aanleiding tot de verdenking, dat er iets meer aan de hand is. Deze verdenking wordt bevestigd wanneer men de bespreking van deze zaken onderzoekt in *De Realiteit van het Geloof*. In dit boek, zoals wij boven hebben aangegeven, ontdekt men een tweeslachtigheid in Kuitert's benadering van de historisch-critische methode. Aan de ene kant berispt hij voortdurend de orthodoxie vanwege haar plaatsen van de heilshistorie in een 'storm-vrij' gebied, beveiligd voor historisch onderzoek. Historisch-critisch onderzoek is noodzakelijk, nuttig en zelfs onvermijdelijk. Aan de andere kant (op de zelfde bladzijde! in een noot, 180, ook 183) plaatst hij de kruisiging en de opstanding in zulk een storm-vrij gebied door te stellen, dat het kruis en het ledige graf voor de wetenschap slechts toegankelijk zijn in hun multi-interpretabele buitenkant en niet in hun eigenlijk gehalte. Als dit waar is ten opzichte van de kruisiging, dan zou daaruit moeten volgen dat de wetenschap niet in staat is, iets beslissends te bepalen omtrent enige gebeurtenis. Zij raakt slechts de veelstemmige buitenkant en nimmer de eenstemmige binnenkant. Kan de wetenschap dan historiciteit bepalen? Het hangt er van af of wetenschap wordt als een 'buitenkant'-dan wel 'binnenkant'-aangelegenheden. En hier opnieuw is een beslissende tweeslachtigheid in Kuitert's denken.

'Historisch' heeft enerzijds betrekking op de toekomstige buitenverpakking, waarin het Evangelie wordt overgeleverd. Hier kan historisch onderzoek een rol spelen. Maar anderzijds, centraal of inwendig aan de boodschap van het Evangelie is de geschiedenis van de Bondgenoot-God, culminerend in Christus Jezus (cf. bv. 176). Hier heeft alleen het geloof en niet historische wetenschap iets te zeggen. Enerzijds verbindt hij historiciteit met subjectiviteit en interpretaties; anderzijds heeft historiciteit te maken met de harde objectieve feiten. Hier knelt iets. Hoe kan Kuitert het historische als toekomstig bagatelliseren, en tegelijkertijd in hun kern historische gebeurtenissen ophemelen als zijnde het hart van het Evangelie? Hoe kan het heil historisch zijn als historisch iets toekomstigs is? Het kan niet — tenzij men opereert met een, een Janus-ge-

zicht vertonende, visie op historie. De zelfde tweeslachtigheid is evident in Kuitert's conceptie van 'historie in haar betekenis', waar door hij de kloof tussen 'objectief' en 'subjectief' tracht te overbruggen. Hij houdt enerzijds vol dat de bedoeling of betekenis is ontleend aan de gebeurtenissen zelf (183), anderzijds, dat de betekenis van Jezus Christus, bijvoorbeeld, een betekenis is, die mensen aan Hem toekennen (182). Feitelijk keert bij iedere stap (inclusief het leerstuk over God) deze tweeslachtigheid terug.

Alvorens tot een ander punt over te gaan is het goed, er aan te herinneren, dat mijn kritiek op Kuitert's theologie niet moet worden opgevat als een verdediging van, of instemming met de zogenaamde oude metafysische theologieën. Op dit punt is veel in Kuitert's kritiek waardevol. Het is b.v. waar dat in het verleden te dikwijls zekerheid en onfeilbaarheid rationalistisch als logisch onweerlegbaar en logisch onberispelijk begrepen zijn. Waar het mij om gaat is, dat Kuitert's geflirt met de moderne historisch-critische methode even illegitiem is als de vroegere neiging der theologen, een synthese met Aristoteles na te jagen.

De Aard van Wetenschap

Wij kunnen dit artikel niet beëindigen zonder Kuitert's visie op wetenschap te bespreken. In sommige opzichten is zijn hoofdstuk, handelend over 'Bijbel en wetenschap' in 'Verstaat Gij wat Gij leest?', het meest verwarrend. Inderdaad is er geen aanleiding om wetenschap als zodanig te vrezen. Maar dat betekent niet, zoals men gemakkelijk uit de gang van Kuitert's bewijsvoering zou kunnen opmaken, dat iemand die kritisch staat tegenover moderne wetenschappelijke denkbeelden voor wetenschap bevreesd is. Dit is eenvoudig onzin. Op wetenschappelijke gronden alleen is het veeleer een extreem teken van lichtgelovigheid of beslist naïveteit, gangbare wetenschappelijke hypothesen als bewezen wetenschappelijke theorieën te beschouwen. (Kuitert doet dit, met de wetenschappelijke hypothese, bekend als evolutie of evolutionisme).

Weliswaar hebben in het algemeen moderne theorieën over wetenschap zich van hun vroegere rationalistisch zelfvertrouwen, blind optimisme en naïveteit ontdaan. Maar dat wil in het minst niet zeggen, dat deze theorieën hun trouw aan het ideaal van wetenschap als het instrument waarmede de werkelijkheid wordt beheerst, hebben afgezworen. Veeleer hebben gangbare theorieën zich teruggetrokken op logisch-linguïstische bolwerken, teneinde hun sterkten voor toekomstige breed opgezette overwinningen te consolideren en te herbouwen. Het is een grof misvatten van de mo-

derne wetenschappelijke geest autoritair te verzekeren, zoals Kuitert doet, dat de moderne wetenschap (soorten Marxisme uitgezonderd) eenvoudig geen oordelen omtrent Gods niet-bestaan zou uitvaardigen. Dit is, ronduit gezegd, niet waar — waaraan wij nog onlangs werden herinnerd toen een bekende Engelse antropoloog, Edmund R. Leach, verklaarde, 'dat ons idee over God een product der historie is'. Hij poneerde voorts, dat 'wij nu moeten leren voor God te spelen in een morele, zowel als in een scheppende of afbrekende zin' ('Wij, wetenschapsbeoefenaars, hebben het recht voor God te spelen', *Saturday Evening Post*, Nov. 6, 1968).

Zelfs als de wetenschap thans zich in belangrijke mate bezig houdt met methode, betekent dit niet, zoals wij reeds eerder opmerkten, dat een methode of een wetenschap neutraal is. Toch schijnt dit het standpunt te zijn dat Kuitert inneemt. Dit is voor een christen eenvoudig een onverdedigbaar standpunt om te bepleiten, een standpunt dat hij eerder behoort tegen te spreken dan zonder meer aan te nemen. Zo, afgezien van het feit, dat hij onrecht doet aan de aard van wetenschappelijk denken als abstractie, is het simplistisch, te beweren dat 'de wetenschap niets anders is dan wijzelf', toegerust met instrumenten om ons vermogen tot waarnemen te vergroten (Verstaat, hoofdstuk 8). Indien hij gelijk had, dan zou de christelijke gemeenschap verplicht zijn, de resultaten van de moderne wetenschap als waarheid te accepteren. Dit zou

ook inhouden dat onze exegese van de Schrift zou worden geregeerd door de 'vondsten' van de moderne wetenschap (met uitzondering van de zaken, die in een 'storm-vrij' gebied geplaatst zijn).

Nog een tweede ding moet in dit verband worden gezegd: men stoot nimmer op wetenschap als zodanig. Wetenschap als zodanig bestaat niet, en het werkt verwarrend te redeneren alsof dit wel zo is. Men stoot steeds weer op wetenschapsbeoefenaars van verschillende aard, en men ontmoet slechts wetenschappelijke activiteiten, die zich ontplooi in dienst van de Here of in gehoorzaamheid aan een idool. En deze stand van zaken maakt het tot plicht, de wetenschappelijke geesten te beproeven of zij uit God zijn of niet; en doordringt ons tegelijkertijd van de noodzakelijkheid, voort te gaan, met de spoorslag van christelijk wetenschappelijke inspanning. Het is nodig, de resultaten van de moderne wetenschap in het licht der Schriften op hun waarde te toetsen. En verder is het van belang om in gedachten te houden (iets wat Kuitert vergeet, Verstaat, 74) dat de resultaten van wetenschappelijk werk abstracties zijn, die moeten worden geïntegreerd in de volheid van het dagelijks leven. Het is te betreuren dat bij Kuitert deze klemtonen worden gemist.

Theologie als christelijke Wetenschap

Dit alles is innig verbonden met een andere tweeslachtige opvat-

(Continued on page 8)

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Tweeslachtigheid is de sleutel

(Vervolg van blz. 7)

ting, welke wordt uiteengezet in De Realiteit van het Geloof. Kuitert citeert Paulus' vermaning in 2 Corinthiërs 10:5, dat elk bedenkseel als kriegsgevangene gebracht moet worden onder de gehoorzaamheid aan Jezus Christus, en wendt deze aan als de definitie van theologie (38). Ongetwijfeld, theologie, zal zij christelijk zijn, moet elke gedachte kriegsgevangene maken aan Jezus Christus. Maar stellig is deze vereiste evenzeer geldig voor wetenschapsbeoefenaren op elk gebied, zoals het dat is voor elke menselijke werkzaamheid. Daar Kuitert de theologie schijnt te beschouwen als de enige christelijke wetenschap (feitelijk is door zijn definitie niet-christelijke theologie onmogelijk), moeten andere wetenschappen dan als neutraal gezien worden, en daarmee verwikkelt hij zichzelf in moeilijkheden. Maar hoe kan theologie dan wetenschappelijk zijn? Dit is critiek voor Kuitert, daar met het wetenschappelijk karakter van theologie de gespreksmogelijkheid met de wereld staat of valt (39). Teneinde dat gebak te bewaren en het tegelijkertijd op te eten, verzekert Kuitert dat theologie een wetenschap sui generis is (156). Theologie blijkt zoals elke andere wetenschap neutraal te zijn in methode, maar sui generis in zo verre zij een speciale plaats inruimt voor subjectiviteit (164, 171). De menigte van vragen die hier rijzen voor later bewarend, moge ik er slechts op wijzen dat in Kuitert's gehele positie een van de voornaamste problemen, ene, die niet weinig bijdraagt aan de algemene tweeslachtigheid, de behandeling is van de theologie als regina scientiarum.

Woord-openbaring: ... creatuurlijk, Schriftgeworden, Vleesge-worden

Een laatste zaak vraagt thans de aandacht. Kuitert's herhaalde nadruk op de noodzakelijkheid van exegese van de Schrift ten einde in staat te zijn, een christelijke stem in de hedendaagse wereld te verheffen, is een welkom Bijbels geluid. Onderzoek van de Schrift kan geen doel in zichzelf zijn. Men moet de Schrift onderzoeken om licht te hebben op zijn pad. Calvin's verwijzing naar een 'bril' overnemend, zou men kunnen zeggen, dat de Schriften er zijn om door te zien, niet om er naar te staren.

Maar na dit punt te beklemtonen stelt Kuitert weer te leur. Hoe en waarom kunnen de Schriften dit licht zijn? Kuitert heeft gelijk als hij er de nadruk op legt dat louter reciteren van de Bijbel niet alleen niet voldoende is, maar dat het neerkomt op een uitschakelen van de Geest (Verstaat, 23). Maar zijn pogingen om de voornaamste regels aan te geven hoe wij vandaag de betekenis van Gods verlossingswerk in Jezus Christus moeten uitdrukken, zijn mager. Dit is niet toevallig. Ik waag het te voorspellen, dat binnen zijn tegenwoordig perspectief dit altijd problematisch zal blijven.

Kuitert spreekt van Gods zelf-openbaring in de Schriften en in de wereld. Maar ten spijt van zijn nadrukkelijke bewering van het gewicht van het laatste, ontdekt men nimmer wat hiermede bedoeld is boven het feit, dat God 'present' is in de wereld. Zijn verwijzing naar God-in-de-wereld vat ik op als zijn mening omtrent wat de gereformeerde theologie de algemene openbaring heeft genoemd. Kuitert's moeilijkheid (en de moeilijkheid van de meeste theologen van deze tijd met hem) op dit punt is zijn ontstentenis, de algemene openbaring te zien als de wetsoorde die voor heel de schepping geldt, en die alle mensen als openbaring raakt en hen tot bouw oproept. Zonder dat Bijbels inzicht omtrent algemene openbaring is het onmogelijk, de bedoeling en het doel te verstaan van de Schriften als het richtsnoer voor het leven, waarbij mensen moeten leven in Gods scheppingsgebouw. Slechts in het licht der Schriften kan de mensheid waarlijk Gods geopenbaarde wil in de structuur van de schepping kennen en verstaan. Dit houdt in dat

men niet ongestraft de Schriften van Gods openbaring in de wetsoorde van de schepping kan isoleren. Zulk isoleren is even onmogelijk en illegitiem als de scheiding van de openbaring van Jezus Christus van die van de Schriften. Dit is de bedoeling van onze belijdenis in artikel twee van de Nederlandse confessie.

Inderdaad, ik geloof dat het hoog tijd is om de nadruk te leggen op de eenheid van Gods openbaring, en alle openbaring als Woord-openbaring te beschouwen. Wij zouden dan willen spreken van het Wetswoord (algemene openbaring), het Schriftgeworden Woord (de Bijbel), en het vleesgeworden Woord (Jezus Christus). Schrift-openbaring en scheppings-openbaring zijn met elkaar in harmonie en zijn

onafscheidelijk dooreengeweven, geworteld als zij zijn in Christus, in Wien alle dingen zijn samen-gevat (Eph. 1:10, Col. 1:16-20). In deze opvatting dient het Schriftgeworden Woord Gods als norm of canon voor het leven. De Schriften spreken het laatste woord over de natuur der dingen — wie wij zijn, waar we zijn, wat wij behoren te doen. Zij structureren onze gedraglijn, zij geven richting aan in het leven. De tweede vraag en antwoord van de Westminsterse kortere catechismus drukt het juist uit: 'Welke regel heeft God gegeven om ons de weg te wijzen hoe wij Hem mogen verheerlijken en behagen? Het Woord Gods, hetwelk is vervat in de Schriften van het Oude en Nieuwe Testament, is de enige regel om ons de weg te wijzen hoe wij Hem mogen verheerlijken en behagen.'

Voor meer bijzondere kennis in-

zake de wil Gods is de mens aangewezen op Zijn openbaring in de scheppings-structuren. Een christen begint in geloof deze scheppings-orde te zien. Het is aan deze orde, waaraan de verschillende richtlijnen van de Schrift appelleren en waarmede zij in overeenstemming zijn.

Deze opvatting omtrent de Schriften, als de wijze van Woord-openbaring, welke richting geeft aan het leven (vanzelfsprekend niet geïsoleerd van Jezus Christus) mis ik ook in Kuitert's werk. 'De allerbelangrijkste stap, die wij moeten maken als het om verstaan en vertolken van de Schrift gaat', is voor hem 'de Bijbel lezen als heilsboodschap van God, als getuigenis van Gods werk in de verschijning van Jezus Christus en daarom: als beloftewoord voor mens en wereld' (Verstaat, 45). Wat hier gezegd wordt is, van-

zelfsprekend, waar. Maar er is meer. Ik suggereer dat dit alles is wat Kuitert kon zeggen over de Schriften, omdat hij in belangrijke mate de Woord-openbaring tot het vleesgeworden Woord heeft beperkt, of geneigd is te beperken. De Schriften worden dan in hoofdzaak gezien als getuigenissen van dit Woord, terwijl algemene openbaring ontaardt in spreken over de 'presentie' Gods.

Enige 'harde' dingen zijn in dit artikel gezegd. Althans velen zullen deze als hard beschouwen. Deze woorden zullen echter moeten worden genomen als bewijs van mijn diepe bezorgdheid over de toekomstige koers van de gereformeerde theologie. Het is in deze geest dat ze werden geschreven.*

*In dit verband zou ik U willen verwijzen naar een boekje dat zeker de attentie verdient van de

gereformeerde gemeenschap. De auteurs zijn Dr. Arnold DeGraaff en Dr. Calvin Seerveld, beiden Amerikaanse calvinisten, en de titel van deze gebundelde lezingen is "Understanding the Scriptures" ("Hoe lezen we de Bijbel?"). (1969, Association for the Advancement of Christian Scholarship, Toronto, Ont.). Dit boek is volgens mij meer in lijn met de reformatische traditie dan Kuitert's brochure.

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Ontario Department of Health
The Hon. Thomas L. Welles, Minister



From the Mailbox

THE CHRISTIAN LIFE

Under this title Mr. Henneveld wrote an article in Calvinist-Contact of September 17. I wholeheartedly agree with what he writes about this subject.

For almost three months now I have been studying the Word of God prayerfully with regard to these things. My interest was aroused when in the beginning of July somebody gave me the little book "Absolute Surrender" by Rev. Andrew Murray. In a way this book was to me a direct answer from God to my fervent prayers regarding being filled with the Holy Spirit, and what that means for us, Christians of 1970. I even earnestly considered for a while the possibility of "speaking in tongues" to be one of the God-given signs of being baptized in the Holy Spirit.

After reading "Absolute Surrender" I became convinced, however, that God wanted me to search in another direction. A week later I inadvertently discovered in a drawer a book the existence of which I was not even aware of! Neither did I know how

it came to be there, nor who might have given it to me. It was a Dutch translation of an English book, "The Normal Christian Life" by Watchman Nee, a Chinese minister. It deals with the same subjects as "Absolute Surrender", but in a more thorough way; in fact it is a popular exposition, based on study and personal experience, of the first eight chapters of the Epistle to the Romans. The writer gives special attention to our need for a fruitful Christian life.

While I was studying this book (I went through it three times) the Lord was sometimes so near to me as if I could almost "touch" Him, as I was experiencing that the Holy Spirit was answering my prayers. I consider both books as "gems" in showing the way to a victorious Christian life, a life, depicted in Chinese characters on the cover of the book with these words: It is no longer I — but Christ.

Anybody who is not satisfied with the life as a Christian he or she is living now, and who is yearning for something more God-pleasing I advise earnestly to heed Br. Henneveld's article, and to obtain the above-mentioned books and study them. As for me, I thank the Lord from the bottom of my heart that He has given me a deeper insight in the meaning of Paul's teachings in Romans 5 thru 8.

B. Boulogne,
13965 - 64 Avenue,
Surrey, B.C.

★

PARENTS' RESPONSIBILITY

Dear Editor:

It would appear that a typographical error has occurred in the article by Mr. Dick L. Kranendonk on "NUCS Position on Education". In the quoted portion it is stated, "that parents are responsible for the Christian education of their children is scarcely arguable". I understood this to mean that the primary responsibility for Christian education of their children lies with the parents, however in the conclusion of the article it is stated that "Responsibility for Christian education has nothing to do with parenthood." I am sure that neither the NUCS nor the AACS would underwrite such a point of view. It is unfortunate that such a contradiction appears in an article that was written in order to clear up some confusion.

W. Luinstra,
R.R. 2, Ridgeway, Ont.

★

COVENANT PROMISES

I want to commend Jack Arens on his article in C.C. of October 1. Articles like this are scarce. The promises of the covenant are only for those who believe. If God has really given His promise to all the people who are considered "the seed of the covenant", He surely fails to fulfill His work. It is remarkable that in the preaching it is never touched upon what the covenant promises really mean. Does God promise to save them on the condition that they must do their part, and accept them? But we confess our total depravity and inability to do any spiritual good. Does God grant this ability unto all the baptized ones? To ask this is to deny it.

John H. Bratt recently stated, "No man goes lost, only those that do not accept Jesus Christ." We can only be saved and made alive again by our Saviour Jesus Christ. No effort on our part can bring salvation to us. The promise of the gospel is "that whosoever believes shall be saved."

Why don't we hear sermons in our church on Romans 9? Like many commentators we like to skip Romans 9 altogether.

Pella, Iowa.

Jacob Dahm.

AN ADVERTISEMENT IN

C.C. BRINGS RESULTS!

Confessional Reformed Consultation asks Synod to deliver clear decision

(Grand Rapids, Michigan) The Confessional Reformed Consultation (C.R.C.) has sent a letter to the General Synod of the Reformed Churches in the Netherlands in which it asks the Synod to issue a clear statement in agreement with the Scriptures and the confession concerning the 200 protests which the Synod has received. The protests relate to the new theology held by certain theologians in the Reformed Churches.

The aim of the Consultation is to make the church in the full sense of the word a confessional church.

The Society of the Concerned has also sent a letter to the General Synod. In a recent article one of its spokesmen considered whether it is possible for a Reformed Christian to remain in the Reformed Churches. The writer, Rev. M. Vreugdenhil, revealed that he had received many letters asking, e.g., whether it is possible in an honest way to take baptismal vows, when the true and complete doctrine of salvation is

not taught in the church. It is believed that the great majority of people in our churches want to break with their trust in the Scriptures. The Society of the Concerned is of one mind that we must wait for the decisions of the Synod and then decide what must be done further.

The answer of the Rev. Vreugdenhil was: do not leave the church, stay at least until the Synod has taken a decision. There are thousands and thousands of members in our churches who want to be faithful to the Word. Do not

The Synod is scheduled to meet during the last week in October.

(RES)

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"LIVING ABOVE THE LEVEL OF HOSTILITY"

by REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

The fourth step on the Road to Maturity is put in the form of this question, "Do you live above the level of hostility and aggressiveness?" I put it that way purposely. Can we live above the level of hate and anger? Some people go through life with a childish type of belligerence. Often they are the ones who are weak and insecure in themselves. For only the strong can actually afford to be gentle. We all have within ourselves the feeling that we are hurt or that other people frustrate us. We have conflicts with others. But the great question is, can we live above this form of hostility? Do we have to strike out in anger? Do we have to constantly show our hostility?

Recently we have witnessed a number of riots in our larger cities. The devastating results in these riots have been evident by the wanton destruction of property, the looting of stores, vandalism, and even in the death of a number of people. The one thing that is evident in these riots is that underneath there is a feeling of hostility on the part of property, the looting of stores, vandalism, and hidden there for a while and then it comes out into the open and breaks out in such violent form. We know that hostility has always been present in the world. From the very day of Cain on we find that there was violence and hatred and hostility. For anger and hostility is an overpowering emotion and it is one of the most common and yet one of the most dangerous.

I feel, however, that in order to overcome hostility we have to take a more mature outlook on life. If you hold a little baby down so that his motions are restricted, he will cry with anger and struggle to be released. As he grows older he will show his anger in more aggressive ways. Most children have their temper-tantrums. This is something that most of us go through. And it surely is not uncommon for children to strike out and to kick each other in hostility or to pull one another's hair or to speak out in angry words. As people grow older they begin to see that such ways of expressing anger are not socially acceptable. They reveal their anger by words or by deeds that may hurt another person, or even by angry glances. This indicates that anger which is seen in the lives of people is merely a going back to the childish form of expression of their hostility. In these race riots, for example, you find extremely infantile ways of expression of feelings, almost on animal level.

Now what causes hostility? There are differences in people. There are some things that make me angry that might not affect you that way. But in general, the most common form is frustration. Especially when we are frustrated by the act of another person. This means for us that the other person stands in our way so that we cannot accomplish that which we set out to do. Someone blocks our path and we cannot reach our intended goal. We feel threatened by such a person and we feel like striking out or pushing them out of the way. This is the form of hostility commonly known among people.

There are many people who take the attitude, don't you dare step on my toes. I am sure that all of us have friends and acquaintances whose feelings are very easily hurt. We must always be on our guard because they are overly sensitive to the slightest remark that is made. Sometimes we find this situation developing in the home because the husband and the wife are overly sensitive. And you can't build a family when both people in the family take the attitude of having a chip on their shoulder. It leads to constant conflict and bickering because they are always being insulted.

There are ministers who have to handle people in their congregation with kid gloves because they are always in danger of being angry or being frustrated. You know the kind of people, the kind of people who are in church and they think that when the minister says something rather pointedly he is talking about them. Or they will even tell the minister that he was addressing his remarks particularly to them. This is the kind of an attitude,

Pastoral Counselling

this over-sensitivity, which usually underlies hostility. For basically hostility grows out of the fact that we feel insecure and are easily threatened by others.

A patient wrote the following: "I am about to call it quits. I hate everybody and I even hate myself. There is absolutely no reason for living. I haven't got any friends. I don't like my job. I am here only because I haven't got the courage to commit suicide. I am afraid to die, but I can not go on living." When asked why she had no friends this person responded, "I suppose it is my own fault. I am sarcastic and belligerent most of the time and I can not pretend to be happy when I am really angry. But I have gone through so much it is no wonder that I go around with a chip on my shoulder." And then she goes on to tell what happened. She had a brother who teased her a great deal when she was younger and she would become angry at him. Her parents would bicker a great deal and the home environment was bad. In addition to all this she had an automobile accident which gives her a rather noticeable limp. As a result of all this she feels constantly angry. She thinks the world is a cruel place in which to live, and she shows her anger by an ugly disposition.

What are you going to do about this kind of a situation? When people do not live above the level of hostility and above the level of frustration, how do you overcome these hostilities? I think it is well for us to remember that anger is sinful, for it flows from a sinful motivation. I know there is also such a thing as "be ye angry and sin not", and there is a righteous anger. I know Jesus had this kind of anger. But you find in Christ this righteous anger. He could show his indignation, but he never lost his temper. He may have been angry at times, but he never lost control.

And so, the big thing is that we learn to gain the victory over ourselves in a life-long process of training and education. It is a matter of learning to control ourselves and our feelings. And this has to begin when we are children. Parents must teach their youngsters not to continue in anger, not to be constantly hostile. I know sometimes parents make a great deal about temper-tantrums when little Johnny bumps his head on the floor or hits his head against the wall. But this is not something that we have to be so unduly alarmed about, because we know that they will get over these things as they grow up, provided that they do not get too much attention when they have a temper-tantrum. But when these temper-tantrums go on into adulthood it is a very dangerous thing.

It is a good thing to look at yourself in the mirror when you are in a fit of temper. You will find that it is not a very nice picture. It is good to take a careful analysis of ourselves when we become angry. Asking ourselves, why am I really so angry, or what good does this anger do? In this way alone can we learn to overcome it. And you will always notice that back of hostility and anger there lies a spirit that is immature, a person who is weak. And for this reason he has to strike out with stinging words or with irresponsible acts. But this is always sin. It is a sin against God, because actually you are losing control. And when you approach your anger in this way, you are liable to say to yourself, wasn't it a silly thing to get all worked up about? The discussions that people have among themselves usually end that way. There is really no good reason for living in hostility.

Learn to live above the level of hostility at the feet of Him who was meek and lowly of heart and had control of Himself under every experience of life. For in this way we, too, can take a step towards maturity.

THOUGHT FOR TODAY: God knows the resources of the human soul better than we do ourselves. And He tells us that He will match whatever difficulties He sends. God so weighs the trials and the temptations and then He matches them with sufficient reserve in the soul to be able to face them. This is a beautiful promise. We should learn to live according to it more.



Abe Marcus, Class of '59. Assignment: Mexico. Project: Riverboat Ministry. Penetrate pest-infested forests. Visit waterfront hovels. Mingle with the illiterate, the impoverished. Live with squalor along the bayous and canals. Talk about a challenge! Abe's boat is his pulpit. And its familiar "putt-putt" tells these people that Good News is coming. So is material relief: seeds, cement, blankets — from a man who gets weary to the bone, and loves it. Because there's an overwhelming satisfaction when you're in action... for Christ's sake!

for Christ's sake!
The action starts here.
Write for details.
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1869 Robinson Road S.E.
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World of Young Writers

Editor: COR W. BARENDRECHT

essays - short stories -
drama - poetry - journalism

Children's Story

INCH

by Joe Veltman

There was once a very small caterpillar. He was handsome — not real handsome, but handsome enough as far as caterpillars go. But very small. In fact, he was only an inch long, that's how small he was. And worse than that, he didn't have a furry coat like many of his friends did. So they teased him about only being a worm, and pretty soon got to calling him Inch-worm; Inch for short. Still, Inch could hold his head up high. In fact, he could do that better, and longer, and could reach higher things, than even some of his bigger friends. It got to be so you could tell how Inch was feeling, just by the way he walked. When he was happy, of course, he walked with his head up. And when he was sad, he just sort of inched along, making sad O's.

That was the way Inch crawled most of the time. He often had the feeling his friends were laughing at him, though he wasn't sure. One of the favorite jokes of the other caterpillars went something like this: "Inchme and Pinchme sat in a boat; Inchme fell out, so who was left?" Then, the other, if he didn't catch on, would say, "Pinch me," and then the first one would pinch him, and they'd all laugh. Except Inch. Inch worried about poor Inchme, who fell out of the boat. So he crawled on home, since it was almost supertime anyway.

Every family has its favorite food, and for Inch's family, it was ivy. They lived under a big ivy leaf, in a big garden, right by a big pond by a big mansion. The nice thing about living under a leaf, is that whenever you're hungry, you can take a bit of your house. His mother often said, "Inch, you're eating us out of house and home!" Which was true, so they had to move often.

Then one day a visitor arrived. It was Inch's Grandfather. Grandpa was a sea-captain, and had been gone a long time. Just all of a sudden he sailed up and invited himself for lunch. Then he stayed for dinner and overnight. And all next day he stayed. It began to look like Grandpa was going to stay forever, which suited Inch just fine. Inch's friends didn't make fun of him so much when they found out how important his Grandpa was. And Grandpa showed them how to find the very best leaves for boats, the kind that were just beginning to curl up; and big flat leaves for sails. He told them how if they were sailing and got hungry, that parts of the ship could be eaten without sinking. And when he took big mouthfuls of ivy, it looked like he had a great green beard.

Grandpa almost always walked with his head up, though he stooped a little. But when he wasn't telling stories, he smoked a lot, and slept a lot. One day he pulled his boat out of the water, curled up to sleep in it, and stayed there. Pretty soon the leaf began to curl more and more, all around him. Inch tried and tried to wake him before it trapped him, but Grandpa just slept and slept; and sometimes in his dreams pulled the leaf closer around himself, like a warm blanket. Finally, Inch knew that what he'd been afraid of had happened. Grandpa had died. Inch cried and cried, and crawled under a rock to hide from everyone.

It was a long time later one day that Inch came home so late for supper that it was almost dark. His mother said, "I have a surprise for you Inch. We have a very special visitor. He can't come

in, so you'll have to go out to meet him."

Inch went out, but at first he didn't see anyone. Then he looked up at a leaf high above, and there he saw a beautiful moth, perhaps not the most beautiful, but still beautiful. When the voice spoke, it was young and sounded like music so Inch couldn't understand a word, but he knew it was Grandpa. In the last sunlight Inch could see that Grandpa had a crown of feathers on his head. He looked otherwise the same, except it seemed like the dried leaves had turned green again, and grown into his back. And best of all, Grandpa had a new name, which sounded strange and wonderful — Genus Geometrida. At last Grandpa spread his wings and sailed away to the bright light in the mansion, and Inch always held his head high afterwards.

Short Story

BIRTH OF A MIND

by Linda Andringa

Creeping fingers of shivering darkness wrapped around us tightly as we snuggled in the warm covers of our beds. Outside, a biting winter wind howled through the trees and hammered on the windows. My head stirred restlessly from side to side; I rubbed my eyes, then blinked. My two sisters slumbered peacefully in the big brown bed beside me, their deep, even breaths crescendoing, then subsiding. A faint, shimmering line of light peeked through the crack under the door from downstairs. Hot water trickled through the furnace registers, and the wooden oak floors cracked, then popped. Suddenly I sprang up from my pillow and thrust the blankets onto the floor. That "someday" had dawned!

I leaped from my cot and crumpled my toes on the hard, cold floor, then bolted through the doorway, and dashed down the stairs. My hands flew to my eyes in the blinding light and I groveled around the kitchen until I thudded into the window sill. I strained to hear the trudging footsteps of Mommy bearing a bucket of foamy milk to the house. She opened the frozen door and kicked her sloshy boots into the hallway. I grabbed her by the shabby, raveled pockets of her jacket and sank my face into her stomach. She reeked with the smell of musty hay and spilled drops of fresh warm milk. Drawing me closer, she ran an icy hand under through the top of my pajama and chortled, "Och, och, och, whatcha doin' outa bed?" Then she hugged me and smiled. "Mmm, you're warm as toast." I let go of her and jumped up and down. "Mommy, I can't wait to go to school!" She shooed me off to the bathroom to brush my teeth and yodeled, "Yoo-oo, time to get up," to my sisters. The disheveled pair stumbled down the stairs and into the bathroom. When they saw my beaming radiance they growled, "Look, it ain't that great," and then a bit friendlier, "You've got toothpaste on your nose."

Mommy sniffled as she bundled me up in my tweed coat, red corduroy slacks, buckle boots, blue mittens that Grandma knitted, and a red-tasseled cap which everyone had to jerk. "There'll be a flood of tears on the floor when you get back."

Alva shoved me through the door to the big orange monster that revved its motor impatiently. Not one empty seat invited us to sit on its cold, green cushion. Jonathan hollered, "Hey, look, there's Willy's kid!" Alva glared at him, then turned to me and soothed, "It's okay. He's just teasing."

The bus rambled to a stop in front of a wide cement sidewalk. We scurried to a big white door and down a flight of stairs to the kindergarten room. Little kids struggled with their boots while Miss Arlene welcomed us with a bounce of her ponytail. I timidly placed my battered green dinner pail on the shelf and tiptoed into the room. Little tables surrounded by wooden chairs strutted into the aisle. A row of shelves overflowing with books and puzzles rested against the walls, and above it hung chartreuse curtains with brown streaks running through them. Over in the corner a varnished sandbox welcomed me to make furrows in its sand with toy tractors and shovels. A green-painted pole held up the ceiling in the middle of the room.

I learned a lot that first day. Not so much intellectually (I knew how to print my name already) as socially. I discovered I couldn't just crawl in a corner and play by myself — I must play with the others, even if it meant getting a black eye like Beverly's. I learned that it didn't pay to be selfish. Reprimanded by my sisters, "You dummy, you're not s'posed to take your junk home again," I realized that I could trust my box of crayons and paste to Miss Arlene. In other words, I opened the door to the long, hard journey that lay before me.

WYW Forum

GOD IS WITH YOU

God is your best and kindest friend and helps you through the day. To all your wants he will attend. He answers when you pray.

Theresa VanderMeer, 5

POLLUTION

Dear Senator,

Many people are throwing things around. When people go camping, they should dig a hole and put the trash in it.

I want to help save this world too and am sure you do too.

Mark

NEW P.O. BOX NUMBER

For the convenience of all concerned, a new, separate P.O. Box number has been obtained for the World of Young Writers department. Please address all entries and correspondence for this department to this address. It will help to speed up processing of entries, inquiries, and correspondence.

W.Y.W., P.O. Box 1269, Grand Rapids, Mich. 49501.

★

A PEACE MARCH

in front of a federal court building

It was an unimpressive sight — a half a dozen handfuls of young men and a few brave girls huddled together at the steps of the federal temple in a fitful rain.

I watched the isolated drops of water randoming down, reluctantly joining then shyly drawing out again in a virgin awkward rhythm quickening toward the edge of the interwoven hairs of the head in front of me — washing his bent neck during the first prayer.

He shivered scattering doglike drops of rain which fell in puddles on the steps of the temple, contributing I suppose to their erosion, or later perhaps to a cup of water given in compassion.

C.W.C.

★

TRACKS

We walked through the winter grove Laurie and I, making new tracks in last night's snow and falling, made angels on our backs.

Down by the green benches where the duck pond's frozen over, we watched a chipmunk bragging to his lover.

The picnic table had birds kicking the snow to piles. Two jays flew across the field. Grandfathers mailing letters chatted a while.

On Hudson's sandlot baseball field we ran dizzy circles around each other, and falling face first licked the frosting off the ground.

Our tracks were new or so we thought, until we found others, a loosely knit red mitten lying half in the snow.

A shiny tin disc on the hill; dragging Laurie down in fun I kicked back on the ice, shoved off down the Dead Man's sled run.

We left the tin down there; sore and bruised we walked home up the hill pulling each other straight back, not the way we'd come.

Hubert Van Tol

★

A YOUNG GIRL

A young girl;
Sounds of harpsichord in the painted transparent air;
such a young girl;
mellow, light circles like a merry-go-round;
and all her sorrow;
splashing feelings on the wall, aura of slowly blending marble;
tried to teach me;
causing the leaves to fall. Decay. Begin again.
how to love;
Each note is a pinpoint of light, shatter-crashing the thin wall,
find my way;
of my consciousness, helps me to escape from the unreal to the real music. become human.
Music of bubbles, Homer, and a 40 mph wind.
Why are people;
Strum each chord slowly.
afraid to touch?

Lawrence Greinke

★

THE GOOD FIGHT

Our church, our love, our life, our hope, We search but do not find much freedom nor happiness in many ways Oh, Lord, we are so busy

While watching o'er this church of ours we lost the gift of caring love Defending rights, denying room to live Oh, Lord, we are so busy

We are concerned with many things No subject is forgotten, except the one, the only one Oh, Lord, we are so busy

God's gift of grace in Jesus Christ Receiving this should change our hearts from stone to hearts of flesh Forgive us, Lord, we're busy

His Church, not mine nor yours, my friend Remember generations To fight the fight that's good should keep us more than busy

H.V.

SHUFFLING WITH JIMENEZ

Sunset
with another lyrical calm
but no palaces here
among the dying embers
of the sun.

Ian Whittaker

UNTITLED

Hurling through
on almost vacuum
on a misplaced asteroid
not the space cowboy
perhaps
the universal fugitive.

Ian Whittaker

THE LECTURE

The kingdom of boredom
Is a wonderful place
Known to a privileged few.
We wiggle and yawn and fill up our notes
With doodles of every hue.

The lecturer continues to talk about space
While we continue to fill it.

Our minds are so blank
With no thoughts at all
That we are conceivably dead.
But we are waked by a deep stirring near us
Many thoughts run through our heads.

And foremost of all is that great inner knowledge
That this boredom is not at an end.

Mary Beaudin

CLASSIFIED ADS

Pay your advertisement when you send it in. See our standard-rates below:

Birth announcements \$4.00
Marriage and Anniversaries \$6.00
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For "letters under number" 50¢ extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

We are thankful to the Lord for the safe arrival of a son

DUANE ALEXANDER

Born September 28, 1970.

Brian & Gerda
Van Staalduinen,
nee Winter.

120 King St. W.,
Stoney Creek, Ont.

With gratitude to our God we are happy to announce the safe arrival of our daughter

MICHELLE YVONNE

born October 10th, 1970.

A sister for
Debbie, Carolyn, Neil.

The proud parents are
Paul and Jane
Herrewynen,
nee Wesseling.

R.R. 5, Waterford, Ont.

Mr. & Mrs. G. W. Van Arragon are happy to announce the marriage of their daughter

GEERTJE

to

Mr. CHARLES S. TURK

The wedding took place on October 3, 1970 in Miami, Florida.

Their address is 3450 S.W. 89th Avenue, Miami, Florida, 33165, U.S.A.

Mr. & Mrs. T. Marissen are pleased to announce the marriage of their daughter

NANCY

to

Mr. DIRK VAN DIXHOORN

son of Mrs. C. Van Dixhoorn and the late Mr. Van Dixhoorn, Aylmer, Ont. on Friday, October 23, 1970 in the Chr. Ref. Church of Aylmer.

Rev. C. C. Spoor officiating.

Instead of Cards.

On October 31, 1970, the private wedding ceremony of

FRANCES RITSKES

and

HANS PRINZEN

will take place in Hamilton, Ontario.

We hope that many of you will share this great event with us during the hours of 6 P.M. - 9 P.M. at an open house reception at the home of Mr. and Mrs. John Prinzen, 2015 Headen Road, R.R. 1, Burlington.

WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
October 29	October 23	October 21 noon
November 5	October 30	October 28 noon
November 12	November 6	November 4 noon
November 19	November 13	November 11 noon

1920 — 1970

With thankfulness to our God we remembered the 50th wedding anniversary of our dear parents and grandparents

JAN VANDER BEEK

and

EVERDINA VANDER BEEK,
nee SPIERING

on October 7, 1970.

Nolda and John Smeding.
Tony and Ann Vander Beek.
Joan and John Antonides.
Nettie and Lloyd Westra.
Joe and Frances Vander Beek.
and 11 grandchildren.

905 - 16 Street South,
Lethbridge, Alberta, Canada.

29 October 1970 hopen

ALBERT BROUWER

en

WILHELMINA ADRIANA
OVEREEM

hun 45-jarige echtvereniging te herdenken.

Wij als kinderen zijn dankbaar dat de Here U zo lang voor elkaar en voor ons heeft gespaard. Moge de Here U ook verder goed en nabij zijn.

Ps. 121 en Ps. 17:3.

Bill en Janny Bruinekool,
Jordan.

Henk en Henny Brouwer,
Vineland Station.

Cor en Trudy De Jong,
Jordan.

Dik en Tina Brouwer,
St. Catharines.

Bill en Rienie Brouwer,
St. Catharines.

Gerard en Leida Brouwer,
Jordan.

Arend en Betty Otten,
Wellandport.

Gerry en Ineke Pennings,
St. Thomas.

en 32 kleinkinderen.

Brouwersfarm,
R.R. 1, Jordan, Ont., Canada.

On October 20, 1970, the Lord willing, my parents

FREERK MIEDEMA

and

GRIETJE MIEDEMA—
TERPSTRA

hope to celebrate their 25th wedding anniversary.

Let God be praised with reverence deep,
He daily comes our lives to steep,
In bounties freely given.

Sietia Miedema.

London, Ont.
275 Mt. Pleasant Ave.

We are thankful to the Lord that we are able to celebrate with our dear parents

DICK FARENHORST

and

JOHANNA CATHERINE
FARENHORST (DEENIK)

their 25th wedding anniversary.

"Lo, on them that fears Jehovah
Shall a blessedness attend,
For Jehovah out of Zion,
Shall to them His blessing send."

Dick.

Anco & Christine.

Henny.

Joanne.

Marie.

Hamilton, Ont.

October 24, 1970.

We are grateful to the Lord that He has given twenty-five years of married life to our parents

Mr. and Mrs.

ANDREW HESLINGA

of 57 Balclava St., St. Thomas, Ontario.

We have celebrated this joyous event of their twenty-fifth anniversary on Saturday, Oct. 3, 1970.

Their children:

Fred and Ella,

Grand Rapids, Mich.

Don and Gail,

London, Ont.

Jack,

St. Thomas, Ont.

Jo Ann,

St. Thomas, Ont.

The Board and the members of the Brockville Soc. for Chr. Education expresses Christian sympathy to Mrs. Kaldeway and her family in the passing of their husband and father

Mr. JOE KALDEWAY.

We thankfully remember the faithful work Mr. Kaldeway has done in promoting Chr. education in our community.

May the Heavenly Father comfort and sustain Mrs. Kaldeway and her family.

Psalm 25.

Vanuit Surhuisterveen, Nederland ontvingen we het droevige bericht, dat de Here van leven en dood onze geliefde broer, zwager en oom

EVERT VAN WIEREN,

op de leeftijd van 51 jaar, na een lijdensweg van enige maanden heeft thuis gehaald.

Innig geliefde man van E. van Wieren—van der Veen. Vader en grootvader.

Psalm 17:8 berijmd.

G. Voorhorst—

van Wieren,

F. Voorhorst,

Surhuisterveen.

A. van Wieren,

G. van Wieren—Keizer,

Surhuisterveen.

F. van der Veen,

L. van der Veen—

Boonstra,

Surhuisterveen.

B. Hoogsteen—

van Wieren,

B. Hoogsteen,

Emo, Ont.

G. Broersma—

van Wieren,

W. Broersma,

Surhuisterveen.

J. te Nyenhuis—

van Wieren,

G. te Nyenhuis,

Alliston, Ont.

E. Hollema—

van Wieren,

G. Hollema,

Alliston, Ont.

N. Schuilenga—

van Wieren,

P. Schuilenga,

Surhuisterveen.

8 Oktober 1970.

Surhuisterveen, Friesland, Nederland.

As a result of increased enrollment the Timothy Christian School of Rexdale, Ont. needs a

PRIMARY TEACHER

Applications to Mr. H. K. Bergsma, principal, 20 Franson Cres., Weston, Ont.

The Toronto District Chr. High School requires

MATH/SCIENCE TEACHER

to replace present teacher who would like to leave for U.S. If interested, please contact Mr. John E. Top, principal, Box 527, Woodbridge, Ont. Phone 851-1772 or 451-4262 (home).

PRIVATE

For sale in Hamilton: Six-room house. Conveniently close to Church and Christian Grade and High-school. Has opportunity for rental income. Phone 416-383-4996.

Wanted:

SINGLE YOUNG MAN

for poultry farm in Southwestern Ontario. Live in, with good wages and year round employment. Letters under No. 2299, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Girl, age 21, with varied interests, from Western Canada seeks

CORRESPONDENCE

with gentleman age 21-27. All correspondence will be answered. Letters under No. 2298, % Calvinist-Contact, Box 312, Station "B", Hamilton, Ontario.

FALL SPECIAL:

Simplicity, Automatic Washers, Dryers, Washer Spin Dryers, Wringer Washers, Dishwashers. Repairs to all makes. Low prices. Brouwer Electric, Sales and Service, 13 Maple Ave., Grimsby, Ont. Phone 945-8607.

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contact

Jack Bylsma

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Phone 549-3894.

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225-acre farm, good loam and clay-loam soil. Tile drained. Large 2-storey frame home with bath and oil furnace. Large dairy barn has water bowls, stable cleaner etc. Machine shed and silo. Good water supply. Excellent rural area. Asking price — \$65,000.00.

80-acre farm, loam and clay soil. 1½-storey three bedroom frame home. Oil furnace. Barn and workshop. Asking price — \$22,000.00. Apply to

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39,000 quota. Automatic. Excellent buildings and home. \$157,000 with good financing.
12,800 quota. Ideal location, automatic, gas, etc. Asking \$67,000, \$20,000 down.

We have also a choice of profitable fruitfarms available.

20 acres peaches, pears and grapes. Good house and other buildings. \$65,000. Make offer.

14 acres, sandy soil. Peaches, pears, cherries. Large country home and many extras. \$65,000; make offer.

All these properties are located in the Niagara district, near Christian schools and church.

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EXPANDED DISCOVERY II CONSIDERS INSTITUTED CHURCH

by Rev. Louis Tammings

Mr. John Olthuis announced September 8 on behalf of the Association for the Advancement of Christian Scholarship (AACS) that in response to the demand for last year's Discovery I series of five popular lectures designed to bring the fruits of Biblically directed learning to bear on the problems facing the Christian community, will visit 24 communities in the United States and Canada. Each community will host a series of five lectures presented by a five-man team through the fall and winter months. Three teams, composed of five men each, have been chosen by the Association from Calvin, Dordt, and Trinity Christian Colleges; other speakers are ministers of the Christian Reformed Church, professors of the Institute for Christian Studies, and public universities in Canada. Each speaker was chosen because of his vision of the coming of Christ's Kingdom, and his competence to speak meaningfully on the subject given him so that the common man can understand what is being said.

ALMOST UNPRECEDENTED GATHERINGS

Olthuis stated, "Discovery exemplifies the urgent concern of the AACS to serve the North American Christian community in coming to grips with its calling in the 1970's. Ivory tower work is irresponsible unless it penetrates to the day-to-day struggles of God's people. This bringing together of the academic and the work-a-day communities is almost unprecedented in our chaotic culture — where most academic institutions are pre-occupied with self-preservation. The institutional church theme was chosen because of the church's crucial calling in uniting God's people for total Christian living."

COMMUNITIES COVERED BY DISCOVERY II

Team A will visit the Midwest and West of Canada: localities hosting the lectures of this team will be Thunder Bay, Ontario; Winnipeg, Manitoba; Lethbridge, Alberta; Calgary, Edmonton, and Lacombe, Alberta; Telkwa and Terrace, British Columbia.

Team B will visit scattered localities in the U.S. and southern British Columbia, including: Philadelphia, Pennsylvania; Manhattan, Montana; Abbotsford, Vancouver, and Victoria, British Columbia; Sioux Center, Iowa; and Seattle, Washington.

Team C will visit the southern parts of Ontario, including: Brockville, Chatham, Drayton, Hamilton, St. Catharines, Belleville, Sarnia, London, and Toronto, Ontario.

Members of the teams:

TEAM A
Louis Tammings
John Van Dyk
P. G. Schrotenboer
C. T. McIntire
Gerald Vandezande

TEAM B
Hendrik Hart
J. C. VanderStelt
A. H. DeGraaff
John Vriend
John A. Olthuis

TEAM C
James H. Olthuis
(To be announced)
Gordon Spykman
Calvin Seerveld
Bernard Zylstra

WHO SPEAKS ON WHAT TOPIC ABOUT THE INSTITUTED CHURCH?

Louis Tammings, Hendrik Hart, and James H. Olthuis will speak on "The Institutional Church in Biblical Perspective", Foundational to any understanding of the place and role of the church and its high calling is a search of the Scriptures. These speakers will be especially interested in discovering from the Word of God,

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Re: "ISRAEL AND BIBLE PROPHECY"

by Rev. Richard Duifhuis.

Rev. Duifhuis states (see C.C. of Sep. 10) "In fact most Christians don't see any relation between Bible prophecy and Israel". Indeed, but most Christians are either R.C. and know very little about the Bible or are modernistic and do not believe the Bible is God's Word. But Rev. Duifhuis should also know that the old church fathers from the 1st, 2nd and 3rd century, according to Jerome "all believed it".

In attacking Mr. Henneveld's letter re "Israel" he writes, "The church of Jesus Christ which is the Israel of God", and quotes Gal. 6 vs. 16. This verse however does not prove his point. Israel of God means believing Jews as those whom Paul calls Jews "inwardly" in Rom. 2 vs. 28. Can Mr. Duifhuis give us biblical proof for his statement?

"To see history written in advance is incorrect, it would be assuming the restoration of O.T. Israel". Is it also incorrect to see Is. 53, Psalm 22 and many other passages in the O.T. regarding the Lord Jesus as "history in advance"? May I quote in this respect Dr. Adolph Saphir (1831-1891, Hebrew Christian, Presbyterian Minister in Glasgow and Edinburgh) from his book "Christ and Israel", 1911, page 142, "You argue with a Jew, who does not admit that Jesus is the Messiah, you point out to him the word of Micah concerning Bethlehem, of Isaiah concerning Christ's miraculous birth, etc. But when the Jew refers to a number of passages in which the coming of the Messiah is connected with the glory of Israel in their own land and the fulfilment of the promise made unto the fathers, how can you attempt to explain such passages 'spiritually' when you insist on the literal interpretation of the other predictions?" Is this the way "to provoke Israel to jealousy"?

Mr. Duifhuis claims the prophecies quoted by Mr. Henneveld are "fulfilled when the exiles returned under Zerubbabel". What about the post-exile prophets Zacharia and Malachi? Zach. 10 vs. 9 and 10, "And I will sow them among the people . . . and I will bring them again . . ." Zach. 8 vs. 7-8, "I will save my people from the east country and from the west country and I will bring them, and they shall dwell in the midst of Jerusalem and they shall be my people and I will be their God . . ." Does this and other passages speak of a second dispersion and a second regathering of Israel? Or is the Church in view? What about Amos 9 vs. 15, "And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, says the Lord".

If Mr. Duifhuis wants to see the blessings for Israel as spiritual blessings for the church, what about the curses? Are these also for the church? Read Deut. 28 and read them about the inquisition, the pogroms in East Europe, the Nazi holocaust, to mention some of the numerous persecutions the Jews had.

How does Mr. Duifhuis understand Romans 11, "Has God cast away His people? God forbid". This whole chapter runs counter to his article. Try and substitute the word Church for the words Israel and Jacob. See especially vs. 26-28.

What is Mr. Duifhuis's rule of interpretation? Mine is the following rule set by David L. Cooper, Th.M., Ph.D., Litt. D., "When the plain sense of Scripture makes common sense, seek no other sense; therefore, take every word at its primary, ordinary, usual, literal meaning unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths, indicate clearly otherwise".

It still is true what the prophet Malachi states, "For I am the Lord, I change not, therefore ye sons of Jacob are not consumed," Mal. 3 vs. 6.

Dirk Paul.

REPLY:

In my letter I define Christians as "the people of God of the New Testament age established in Jesus' blood." All who are included in that are Christian whatever other label may be attached to them. The numerical factor is, moreover, secondary. The majority is not the standard of the truth, the standard of the truth is the Word of God in its entirety.

Furthermore, Mr. Paul quotes my letter incorrectly. I stated that I don't "see any relationship between the emergence of the modern state of Israel and bible-prophecy." Mr. Paul omitted the emphasized words. It is impossible that the church fathers said anything about that, the modern state of Israel not existing in those days. Of course there is a relationship between Israel and bible-prophecy; Israel in the full sense of the scriptures.

To limit "the Israel of God" in Gal. 6:16 to believing Jews is to ignore the context. Gal. 6:15 says, "For neither is circumcision anything, nor uncircumcision, but a new creature. 16. And as many as shall walk by this rule, peace be upon them, and mercy, and upon the Israel of God." And upon the Israel of God. The Israel of God are the new creatures whether Jew or Gentile. They are the ones who walk by this rule, they are

the Israel of God, whether they be Jew or Gentile. Cf. Gal. 3:7, 29. To interpret the phrase only in the light of Romans 2:28 is to read into the text in its context. That is dictating to Scripture instead of listening to it. Romans 2:28 which indeed speaks of believing Jews should be read in the light of Romans 9:6-8. If you wish to continue from there then go to Galatians 3:7, 29 and then to Galatians 6:16. To skip the intermediate steps is not only lazy exegesis, it is incorrect exegesis.

It is indeed incorrect to see Isaiah 53 and Psalm 22 and other passages in the Old Testament as "history in advance". There simply is no such thing. Prophecy is prophecy and predictive prophecy remains prophecy: proclaiming the Word of God, the message of salvation, to the people of God. It is not history as the relation of events occurring in the course of time, which can be done only after the events.

Isaiah 53 and Psalm 22 are indeed prophecy, God promising salvation to his people. Through the prophets "the Spirit of Christ" which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them." I Peter 1:11. Through the prophets the Spirit of Christ did point unto the time of the suffering of Christ. But that is not history. To describe prophecy as "history in advance" is to read a particular fulfilment back into the prophecy which is to make the prophecy say both more and less than the Holy Spirit intended.

As to the quote from Dr. Adolph Saphir re the practice of evangelism among Jews, it says nothing about correct interpretation. Arguing has never converted anyone. Conversion occurs only where the Holy Spirit opens the heart of the sinner to receive the Word of God. It is true for Jew as well as Greek that the wisdom of God is foolishness to the wisdom of the world, cf. I Corinthians 1.

Furthermore the quote fails to see that the prophets of the Old Testament see the first and second comings of Jesus Christ as one. The distinction between the first and second comings of Jesus Christ is not made in the prophecies of the Old Testament. It was only the further revelation of the New Testament age that made clear that the full glory of the messianic age will come only with the second coming of Jesus Christ. To emphasize that full glory of the Kingdom of God, to be shared by all who believe in Jesus Christ, is indeed to provoke Israel to jealousy because as long as they or anyone else reject Jesus Christ, they will not share in the fullness of the messianic glory. As that will be revealed at Jesus coming again. To hold before them the glory of a political kingdom is to hold before them the glory of this age and this creation under the bondage of corruption. That is no way at all.

Next, Mr. Paul writes, "Mr. Duifhuis claims the prophecies

quoted by Mr. Henneveld are "fulfilled when the exiles returned under Zerubbabel." I wish that Mr. Paul had read more carefully and reacted less hastily. I said nothing of the kind. What I did say was this:

1. Ezekiel is the prophet of the exile. He speaks first of all to the people of Israel in exile.
2. All three prophecies above promise the return of the remnant to Canaan. This was fulfilled under Zerubbabel etc.
3. They (the three prophecies) tell us of the spread of the gospel to all lands and nations and by that gospel Jesus Christ building his church, making sinners, dead in their trespasses and sins (Ephesians 2:1) alive. Etc.

In that sense these prophecies are still being fulfilled, and praise God for that.

This is also the joyful message of the passages that Mr. Paul quotes from Zacharia and Amos interminology and picture language meaningful to the people first addressed: Jews, Semitic people, oriental people, who often speak in abstract, picture language, which characteristic is easily violated by Westerners but should not be. They do not speak of a second dispersion and second regathering of Israel.

Deuteronomy 26 is about the offering of the first fruits and the third year tithes after Israel settled in the promised land.

Perhaps Mr. Paul meant Deuteronomy 2 which speaks of the curse of God upon covenant breaking. That is true for members of the New Covenant in Jesus' blood as well as members of the Old Covenant, cf. Hebrews 10:26, 27.

To say that the pogroms in Eastern Europe and the Nazi holocaust are the fulfilment of that upon Israel is more than I would claim. What about the slaughter in China, Biafra, Vietnam, Jordan? Why single out the Jews today? Much more clear is the fulfilment of Deuteronomy 27 in the life of Israel in the days of the judges and the days of monarchy when it was overrun repeatedly by its enemies as a punishment from God upon its faithlessness, its covenant breaking, finally leading to the exile and ultimately to the destruction of Jerusalem by the Roman forces.

"The Burden of Loneliness"

This is the title of a brochure published by the Christian Marriage Contact Bureau, and is free for the asking. Write to C.M.C.B., Box 154, Station R, Toronto 17, Ontario. The C.M.C.B. is not a business enterprise — it wishes to be a service organization only. It was established by a small number of Christian Reformed people who felt that they should do something to express the compassion of Christ to those who have not found or who have lost their partner. Among the boardmembers and advisors of this organization are psychologists, psychiatrists, social workers, lawyers and ministers; and all those connected with the C.M.C.B. have committed themselves to the strictest secrecy.

Re Romans 11. No, God did not cast off his people, Paul being a prime example, vs. 1. He was saved by grace through faith in Jesus Christ. The Jews are not any more cast off than any other people.

The elect remnant out of Israel according to the flesh shall indeed be saved, cf. Romans 9:6-8. Many of the branches are broken off, but the tree, the covenant community is preserved and saved by the grace of God.

The basic rule for interpretation is the grammatical-historical interpretation of scripture in which God progressively reveals his work of salvation in Jesus Christ. None of these elements may be left out. Therefore the qualification following the "unless" in the quote from Dr. Cooper is very important because a so-called literal interpretation is not always the correct one. The correct interpretation is determined by the total sense and direction of scripture, scripture interpreting scripture.

Malachi 3:6 will serve as an illustration. To take it literally is to refer it to the sons of Jacob: Reuben - Benjamin. To refer it to anything else, e.g. the Old Testament nation Israel, involves interpretation which in this case is clearly demanded by the context and the historical circumstances.

With that the last word has not been said on the interpretation of scripture. I do not wish to continue this written exchange further. I do wish to encourage all who read this to study further. If this exchange has stimulated interest in that and has helped to make people aware of the progressive unity of the Word of God and the ongoing work of God in Jesus Christ in the history of this world, without any backtracking, then it will have served. Ask your pastors and discuss it with them, they may have to do some studying up, as I have had to do, but that is all to the good.

Three suggested books for self study are:

Wynngaarden, M. J. The Future of the Kingdom in Prophecy and Fulfilment. 1955 — Baker Book House, Grand Rapids, Michigan.

Vos, Geerhardus. Biblical Theology. 1948. Eerdmans, Grand Rapids.

Hendrikson, William. More Than Conquerors. An Interpretation of the Book of Revelation. 1965. Baker Book House, Grand Rapids, Mich.

May God's truth impinge itself upon us more and more. May He continue to grant us his Spirit to lead us into all the truth. May He grant us the humility of faith to follow.

Yours sincerely,
Rev. R. Duifhuis.

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CONFLICT AND HOPE
IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer

The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report on his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

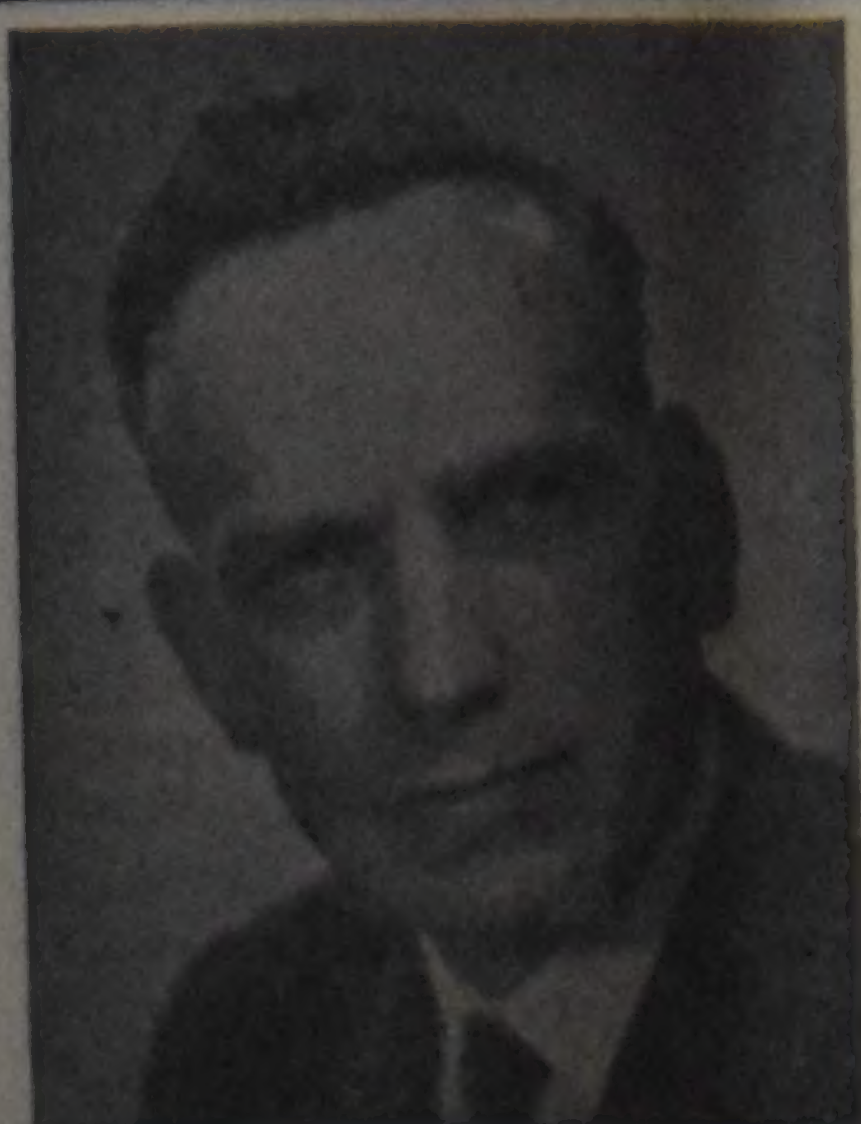
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